

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

Jackson, Miss., June 10, 1937

NEW SERIES  
VOLUME XXXIX. No. 23

## Who's Who and What's What

Mississippi College Summer School opened on June 3 with about the same attendance as last year.

Dr. J. W. Mayfield will assist Pastor J. H. Kyzar in a meeting at Drew beginning next Sunday.

Dr. J. W. Middleton of Clinton is with Pastor J. D. Thompson in a meeting at Booneville, beginning June 6.

Dr. Edwin McNeill Poteat has recently undergone a serious operation in the hospital at Duke University. He is not yet out of danger.

Dr. W. E. Denham of Euclid Avenue Church, St. Louis, will return for another meeting in Davis Memorial Church, Jackson, July 11-15.

Rev. J. F. Sullivan of Yazoo County, has gone to the Baptist Hospital in Memphis for an operation, expecting to be away for two weeks. We hope for him complete recovery.

Our people generally are excited over the fact that in 1936 the number of baptisms among Southern Baptists were 10,054 fewer than for 1935. At a time like this the exhortation of Paul to Timothy, "Do the work of an evangelist," comes to us with peculiar force.

P. D. Camp deceased gave \$10,000 of preferred stock to the South Carolina Convention Board, the income to be used for support of old preachers and the education of boys and girls. Thank the Lord for every dollar which goes to a noble purpose like this. But in Mississippi you have to give it before you die.

Pastor J. R. Reedy writes, "We have just closed a great revival here at Lumberton with Dr. R. B. Gunter preaching. He is a great preacher and we enjoyed every message. It was the kind of revival that lasts. Brother Ross Marshall, a teacher in Pearl River College, led the singing, enjoyed by all. We are enjoying the Baptist Record."

The committee on Public Relations reporting to the Southern Baptist Convention called attention to the fact that every Baptist college in the South, except Cumberland College in Kentucky, along with colleges of all other denominations, had students enrolled the past year who were getting help from the federal government through the N. Y. A. And the question was raised, if indeed it was not indicated as a fact, whether we are not violating the age old principle of separation of church and state. This is a mighty good question to think through, and we hope that Baptists and other people will be able to do so fully, fairly and righteously. If we refuse to allow young men to attend our schools who are receiving government aid, then it will turn out that this policy of the government is actually operating to the prejudice of our denominational colleges, because it is virtually putting a premium on not going to a Baptist college. We are already laboring under several handicaps, and now we are face to face with the possibility of another. We recall that a few years ago Dr. Z. T. Cody, then editor of the Baptist Courier, advocating that it is the duty of the state to give young men and young women money for their education and allow them to go to colleges of their own choice. Here is the wisdom of the saints.

Dr. Otto Whittington of Little Rock has accepted the invitation of the Trustees of Mississippi Woman's College at their meeting this week, and will begin immediately the task of completing the endowment of the college. He is already in Hattiesburg and will make announcement next week of his plans.

The Texas legislature called by Governor Allred in special session voted by a big majority to repeal the law passed four years ago which legalized betting on races.

On May the 16th, brother Allen Otis Webb, who is a member of the Itta Bena Baptist Church, supplied the pulpit in the morning worship. This was his first discourse but it was a very inspiring message. A large congregation was present and every one seemed to receive the message very gratefully. It was the pastor's privilege to lead brother Webb to Christ and baptize him about eighteen months ago. The church has issued him a license to preach, and he is making his plans to enter Mississippi College this fall. We bid him Godspeed, and predict for him a great future.—C. S. Thomas, Pastor.

## TO THE MEMBERS OF THE FIRST BAPTIST CHURCH, HATTIESBURG

### TO OUR CHURCH FAMILY:

Through the cooperation of the publishers of The Baptist Record with your own First Church this copy of The Record comes to you with our compliments, and it is the purpose of your own First Church to continue sending The Baptist Record to you, and we sincerely hope that through its visits into your home it may bring some message that will brighten your thoughts and strengthen your faith, and assist you to maintain a happier household and live a more consecrated life for the Master.

In order that we may know that you get your copy of The Baptist Record we are going to ask a small favor of you. Please fill in the spaces below, or check the statements, and place on the collection plate next Sunday at either the morning or evening service, or at your first convenience.

(Tear off on this line)

1. I received my copy of The Baptist Record. .... Check here.
2. I shall be glad to receive it regularly. .... Check here.
3. I shall endeavor to get more out of life through consistent reading of The Baptist Record. .... Check here.
4. Your attendance at the regular church services will more than repay for the trouble, and blessings will be yours for having come. May we be honored with your presence?

Remarks: .....

Sign your name here .....

## MISSISSIPPI BAPTIST ASSEMBLY Woman's College, Hattiesburg, July 4-9, 1937

Daily Schedule:  
First meal served Sunday evening, July 4th.  
First Service, Sunday evening, July 4th.—Dr. Bryan Simmons.

Monday Through Friday  
6:30—Morning Watch  
7:00—Breakfast  
8:15—Sunday School Conferences  
9:00—Training Union Conferences  
9:00—W. M. U. Conferences  
9:00—Pastors' Conferences—Dr. Wallace Bassett  
9:45—Bible Hour—Dr. W. E. Denham  
10:45—Recess  
11:10—Music—Mr. W. J. Work; Brookhaven, directing  
11:35—Special Feature  
12:15—Benediction  
12:30—Dinner

Afternoon  
RECREATION—Swimming, Golf, Horse Shoes, Tennis, Croquet—Directed by Charlie Webb.  
6:00—Supper  
7:00—Sunset Service on the Campus—Dr. Denham  
8:00—Music—Mr. Work, leading  
8:20—Closing Message—Dr. Bassett

Pastor J. B. Parker will have Rev. Jewell H. Kyzar with him in a meeting at Ripley beginning June 20.

Two bus loads of young people left Mississippi Monday to attend the Student Conference at Ridgecrest.

The church at Goodman on last Sunday extended a call to Rev. Madison Flowers of Sumner to become pastor. This church offers a great opportunity for service and brother Flowers is fully equal to its demands.

On Sunday last the church at Brookhaven began their summer program of having preaching at 8:30 A. M. followed by Sunday school, closing at 10:15. They also began the vacation Bible school Monday. Pastor Davis is this week attending a meeting of the Sunday School Board meeting at Ridgecrest.

Brother L. W. Ferrell was with Pastor Day in a meeting at Collins, concluding Sunday night. His absence gave the editor the privilege of preaching at Griffith Memorial Church, Jackson, Sunday morning and evening. We have seldom seen a congregation so largely composed of young people, and it was a joy to preach to them.

We are publishing on another page the program for the Baptist Young People's Conference to be held in Zurich, Switzerland, August 7-11. About 200 young people from Southern Baptist territory are already signed up to go. Twenty nations are represented on the program. The conference is promoted by the Youth Committee of the Baptist World Alliance. Dr. Frank H. Leavell says: "Formerly all international youth activities were of an inter-denominational nature and promoted in that way. Now, we, as Baptists, have an agency and outlet for international activity wholly within our own Baptist work. I consider that a phenomenal development. It convinces me further that Southern Baptists can do their own job better than anybody can do it for them. We can do it ourselves and do it satisfactorily. We are doing it."



## Sparks and Splinters

In the past thirty years the number of people on the federal payroll has nearly doubled.

Dr. L. O. Leavell of Gadsden, Ala., preached the commencement sermon for Judson College, Marion, Ala.

First Church, Eufaula, Ala., of which Dr. C. C. Pugh is pastor celebrates its one hundredth anniversary this month.

Gov. Lehman, a Jew, vetoed the bill passed by the New York legislature which would have legalized betting on dog races.

Dr. J. R. Hobbs has been given an indefinite leave of absence by First Church, Birmingham, that he may recover his health.

Dr. D. I. Purser of Birmingham preached the commencement sermon for the University of Alabama of which he is an alumnus.

Dr. S. G. Posey of First Church, Austin, Texas, preached the sermon at the commencement exercises of the Southwestern Seminary.

Somebody said down in New Orleans, as Baptists we are \$1.00 per capita in debt, but as citizens we are \$425 per capita in debt.

It is said that in New York out of 55,000 who had fallen into the hands of the police, only 16 had ever heard of the ten commandments.

Our Mississippian Rev. H. H. Hargrove has resigned the pastorate at Vernon, Texas, to accept the call to Columbus St. Church, Waco.

There is a federal law forbidding the use of the mails to papers containing reports of results in lottery drawings. Will somebody call Mr. Farley's attention to this.

The sympathy of all her friends is with Miss Frances Traylor and other members of the family in the death last week of her brother, Mr. Warren Traylor of Hattiesburg.

Last Sunday the church at Ripley, Tenn., with a special program celebrated the eighth anniversary of the pastorate of Dr. O. O. Green, who went to Ripley from Hazlehurst.

Dr. L. O. Dawson writing in the Alabama Baptist about a church house that is "never closed," reminds his readers that it is not the church house that is doing business for God, but the church people.

If the fool killer wants to get in a full day's work we recommend that he stand by a slot machine and administer a fatal anaesthetic to all the patrons. A man who plays a machine in which the chances are four to one against him, the sooner he is out of commission or converted the better for all concerned.

A good many years ago we heard Rev. J. L. Pettigew deceased tell one of the congregations to which he preached that there was never a day in which he did not call the name of every member of his churches as he went to God in intercession for them. He was a shepherd of souls and a good minister of Jesus Christ.

Occasionally you see something from some red-eyed defender of liquor to the effect that if you vote beer out you increase the sale of hard liquor. Now nobody believes it, not even the red-eyed. The fact is that a large percentage of the federal licenses to sell hard liquor in Mississippi are held by the same people whom Mississippi licenses to sell beer.

Let us sympathize deeply and genuinely with our young people who are occupying the center of the stage today. Some day they too will be right where we are, and will have to listen to another generation of youth telling the world which way to go. "One generation passeth away and another generation cometh, but the earth abideth forever." Ecclesiastes 1:4.

Don't forget that June is Christian Education month, and that the Convention requested all our Sunday schools and churches to make an offering to help the ministerial students and the board in Mississippi College. How about a sermon on Christian Education? Not one which registers complaints and objections, but one which will enlist the interest of our people in Christian Education.

Turn the money loose. All our missionary treasuries would be greatly helped if every church treasurer would promptly forward the money contributed for missions. For conscience' sake be prompt.

Dr. Chas. A. Stakeley of Montgomery, Ala., passed away recently at his home. He was born in Tennessee, educated at Mercer University in Georgia, and was pastor in Virginia, South Carolina and Alabama. For several years he was pastor emeritus of First Church, Montgomery.

In the sixteen years in which Dr. J. D. Franks has been pastor of First Church, Columbus, the church has grown from 541 to 1,959 members, which means an average of four members a week, and of six baptisms a month. The church will have a vacation Bible school June 14-25 for beginners, primary and junior grades.

Dr. E. F. Wright has resigned as pastor of First Church, West Point, to be effective Oct. 1st. He has been on this field for twelve years and has had the joy of seeing the work prosper in a remarkable way. He has also taken a lively interest in all the Baptist work in the state and is regarded as a man of wise counsel, aggressive spirit and capable leadership. West Point is one of the best churches in the state. It is understood that Dr. Wright desires a work less exacting. We hope he is kept in Mississippi.

We are sorry for the delay in publishing the following. Editor.—Our meeting came to a close last night. It was devoted to and conducted by our young people. Brother Chester Molpus, our own boy who recently graduated from Mississippi College, did the preaching. His messages were greatly enjoyed by the people both young and old and eleven were added to the church. Last week the preaching was done by Dr. E. D. Solomon of Jacksonville, Fla. Nothing else need to be said. The people of Mississippi know Ed Solomon and know how well he can preach. We had a good week. In all 37 united with the church. Only four of this number by letter. The others came for baptism. We will not soon forget the visit of brother Solomon.—T. M. Fleming.

An unusually large attendance marked the commencement exercises of Hillman College and Mississippi College at Clinton. Dr. E. H. Westmoreland made the address to the graduating class at Hillman, and that is assurance of a great message. Dr. Hersey Davis of the Louisville Seminary preached the sermon to both colleges Sunday morning. We heard words of highest appreciation from those in attendance. On Sunday night the church was filled to capacity to hear the sacred concert given by the band and the glee club of the two colleges. A special feature of this commencement was the fortieth anniversary of the class of 1897. We hope to give the names of the members of this class later, with something of the celebration. All the members of the class are still living, an almost unheard of record. Prof. M. Latimer, one of the number, has been teaching in Mississippi College since his graduation.

A short letter from brother L. B. Cole of Aberdeen expresses disapproval of the tithe and of Dr. Dillard's article on this subject recently printed in the Record. And if the tithe is a substitute for full surrender of our all to God he is correct. Giving a tenth to God ought to be only the acknowledgement of his ownership of everything, and not an effort to buy off the Lord. If the giving of one tenth to God becomes a sort of vaccination against complete consecration, sanctifying our all, then we had best abandon the teaching of the tithe. But if it is accepted as the will of God with full willingness to know and do the will of God, it is a recognition of God's right to all we have. And no man should feel that he is under no further obligation to God when he has given a tenth. Everything that we have should be held subject to his demand. We have only made a beginning when we give a tenth. But all of us had better be sure that we have made a beginning. If opposition to tithing originates in an unwillingness to give, then this opposition is a great sin, and a man should get down on his knees and ask the forgiveness and the help of a merciful God.

The Home Board in Atlanta recently received a legacy of \$1,000.

"Tepee Trails," a semiautobiography of R. Lee Phelps, a missionary to the Indians for 50 years, is soon to be published.

After studying "Taking Christ Seriously," the mission book by Dr. J. B. Lawrence, a lady in Mississippi sent him a check for \$50.00 to be used in Home Mission work.

An old man 86 years of age and a little girl 8 years of age were among the twelve baptized by Dr. M. E. Dodd at First Church, Shreveport, last Sunday night.—J. S. R.

The Mississippi Medical Association in electing a new president just swapped one Baptist for another. Dr. W. L. Little of Wesson goes out and Dr. Joe Green of Laurel comes in.

Yes the world is reading about what a reporter sees from his car window of a train which carries the ex-king of England and his bride in a private locked coach, inaccessible and invisible to the reporter. Aren't we eager for the reflection of a reflection of a reflection?

Rev. Noble Y. Beall, field secretary for Negro Missions of the Home Board, was recently honored with the degree of Doctor of Divinity, conferred by Selma University, a school for Negroes in Atlanta. This is said to be the only instance of such a degree being conferred on a white man by a Negro school in America.

Mr. John A. Farmer has been employed as one of the State Sunday School workers under the direction of Dr. J. E. Byrd. Mr. Farmer was born in Scott County, was graduated from Mississippi College and has taught for a few years. No time was lost after his employment as he has already begun service with headquarters at Enterprise.

Dr. J. J. Wicker, president of Fork Union Military Academy, reports the finest year in the history of the school. Three hundred and forty-seven cadets enrolled and there were fifty-one graduates and thirty-seven post-graduates at the recent commencement. The new school-chapel, one of the finest in the state, seating six hundred and fifty, will be dedicated early in September.

Pastor J. H. Hooks of Rayville, La., is this week assisting Pastor N. A. Edmonds in a meeting at Shubuta. The Louisiana brethren are keeping brother Hooks busy and that means he is happy. He is in demand for meetings and other services. He recently preached the commencement sermon for Rayville High School. In the short while he has been in Rayville, 47 have been added to the church.

To be sure make an offering for Christian Education in June which is Christian Education month. But we haven't done our duty, when we have chipped in on a collection. Our preachers ought to tell their folks about Christian Education and our Baptist schools. They are among the best and our people ought to know about them. Get all these men who teach in our colleges out in the churches this month, making the best speeches they ever made in their lives.

An exchange says that in Northern Baptist churches there are on an average 61 females to 39 males and 25 per cent of the members are non-resident. From the same source the information comes that in the South one person out of six is a member of a Baptist church, in the North only one one of forty-two. That is Baptists are seven times as thick in the South as they are at the North. But when it comes to per capita giving we Baptists in the South are badly behind our brethren above the Mason and Dixon line.

Dr. G. P. White of Hazlehurst does the sensible thing as usual by giving these facts to his people in the church bulletin: Baptist schools in the South the past session enrolled 24,609, an increase of 1,903; school property is valued at \$66,442,181.74, an increase of \$12,453,792.78; there are 1,273 students in the three seminaries and Training School; in Mississippi the three colleges enroll 825; there are 55 ministerial students in Mississippi College and about 20 in Clarke.



# News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

## HOME AND STATE MISSION CONFERENCE Ridgecrest—August 1-7

No more vital and far-reaching program has been prepared for Ridgecrest this summer than the Home and State Mission Conference program prepared and promoted by the Home Mission Board.

The theme of the program is, "Building A Missionary Denomination." The subjects begin with the local church and the district association on Monday and proceed to a climax on Saturday evening. Dr. W. F. Powell, of Nashville, closes the program in an address on "Winning the Homeland for the Sake of Lands Afar."

Twelve missionaries from twelve different fields and representing practically as many nationalities will bring messages concerning mission work to their people.

Fourteen outstanding pastors and denominational workers will bring conferences and addresses on vitally important subjects connected with the growing of a missionary denomination.

Dr. John R. Sampey, president of the Southern Baptist Theological Seminary and president of the Southern Baptist Convention, will deliver the morning watch and the vesper hour addresses. Dr. J. Clyde Turner, distinguished pastor, Greensboro, N. C., and denominational leader, will preach two sermons on Sunday, August 1.

Dr. J. W. Jent, vice-president of Oklahoma Baptist University, rural sociologist of national reputation, will discuss the country church and the district association and their programs. Dr. Frank Tripp, of Hundred Thousand Club fame, will speak on statewide evangelism. Dr. E. McNeil Poteat, Jr., author, lecturer and sociologist, will speak on race relations and missions.

Dr. Solon B. Cousins, distinguished pastor and president of the Virginia Baptist State Convention, will speak on the Holy Spirit in missions. Mrs. F. W. Armstrong, president of W. M. U. of the South, will speak on "Women in the Mission Program of Jesus."

Dr. W. W. Hamilton, president of the Baptist Bible Institute, will tell of home mission achievements in a great southern city. Dr. Edgar Godbold, prominent educator and secretary of missions in Missouri, will bring a message on the modern city and its needs.

Dr. W. W. Barnes, professor of church history in the Southwestern Seminary, will speak on "Present Day Ecclesiastical Drifts Among Southern Baptists and the Effect upon Missions." Dr. Jos. T. Watts, prominent leader in Baptist affairs for thirty years, will speak on "An Adventurous Task for Our Generation—Winning the Homeland."

Dr. W. F. Powell, president of the Sunday School Board, successful pastor and denominational leader, will speak on, "Home Missions the Highest Patriotism." Dr. R. C. Campbell, suc-

cessful pastor for many years and now secretary of the Baptist Convention Board of Texas, will have charge of the evangelistic conferences each afternoon.

Interspersed among these addresses will be conferences on vital subjects and messages from missionaries, who, coming direct from the field, will tell first-hand about their work. No better program has been prepared with a more distinguished personnel than this. Write immediately to Mr. Perry Morgan for reservation. Plan your vacation to include Home and State Mission Week at Ridgecrest.

## MEXICAN CONVENTION MEETS THIS MONTH IN DEL RIO

Plans are being made to entertain a large attendance at the Mexican Baptist Convention of Texas at Del Rio this month, according to Missionary Elias Delgado, pastor of the host church.

"I have written every Sunday school and church urging them to send messengers to this meeting," brother Delgado states. "We are expecting a great crowd and a good program."

This year's meeting will be the twenty-sixth annual session of Mexican Baptists in Texas. Every officer of the convention is a missionary of the Home Mission Board.

## RACHEL SIMS MISSION HAS GOOD ATTENDANCE

With an enrollment of only 71, the Rachel Sims Mission in New Orleans had an average attendance last month of 76. The attendance exceeded the enrollment by fifteen on a recent Sunday.

Miss Gladys Keith, who is in charge of the mission, states that the tiny chapel is filled for services every Thursday night and twice each Sunday.

The superintendent is assisted by Miss Lucille Keith and Miss Leona Wollfarth. These three workers, who live in the rooms above the chapel, provide religious guidance in a needy community for various groups each day in the week. A layman from the First Baptist Church is superintendent of the mission Sunday school.

The mission is operated on \$100 a month.

Rev. D. D. Cooper, missionary to the Sac and Fox Indians, writes that he is in a revival meeting at the Only Way Baptist Church.

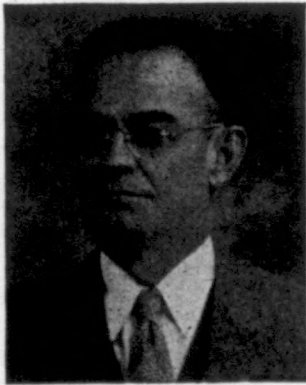
In a revival conducted recently by Missionary Emmett Rodriguez at Rocksprings, Texas, a man 79 years of age made profession and was received as a candidate for baptism.

Revision of the Records of the Pawnee Indian Baptist Church shows that the membership is 336, according to Missionary Roe R. Beard, and that the resident membership is 286.

## OFFICERS MEXICAN CONVENTION



REV. D. RUIZ  
San Angelo, President



REV. A. CAVAZOS  
San Antonio, Vice-President



REV. L. ORTIZ  
Uvalde, Secretary

All Officers of the Mexican Baptist Convention of Texas which Meets This Month at Del Rio Are Missionaries of the Home Mission Board

## MISSISSIPPI'S GREAT OPPORTUNITY

John W. Cook

It is time the Baptists of Mississippi were waking up to the great opportunity and unique privilege that they have among Southern Baptists. This opportunity is made possible by the fact that so many negroes live in our state. It is indeed puzzling why our people have not aroused themselves to this great missionary opportunity before now. Surely it is not because of a lack of missionary zeal for Mississippi Baptists have always been great supporters of the mission cause in other respects. Are we as Baptists going to continue to neglect this worthy field because of our ancient prejudices?

Our great opportunity lies in the field of education because the great work of evangelizing can best be done by the negroes themselves. The negro's religion can thus be lifted from mere superstition to an intelligent expression of Christ in the life and their service into effective witnessing for Him. The masses of the negroes could be reached more effectively through the education of their ministry than in all other work done by Mississippi Baptists or Southern Baptists. With this great opportunity before us, Mississippi's attitude toward the negro has been expressed in lynchings. Will it continue to be so?

This opportunity is intensified for Baptists when we remember that half of the negroes who are Christians are Baptists. Since a large proportion of these negro Baptists live in Mississippi we ought definitely to meet this opportunity with an institution in the state for the training of our negro Baptist pastors. In a town in Mississippi in which is located a northern supported Methodist negro college, there were last year fourteen negro preachers receiving their training, ten of whom were Baptists. Shall we as Baptists continue to let our negro pastors go untrained or be trained by some other denomination?

The indications are that within the next few years the Southern Baptist Convention will make some definite move toward the meeting of this opportunity. It is nothing but natural to think that such an institution might best be located in Mississippi to meet the widest need. I am wondering why the Mississippi Convention doesn't bestir itself and make some proposal to the Southern Convention whereby the proposed institution would be located in our state. It is the greatest challenge that faces Mississippi Baptists today and must be dealt with in some manner. Will we be content in the future to procrastinate and let our negro brethren go untrained?

## WHEN SHOULD THE SOUTHERN BAPTIST CONVENTION MEET?

By Rev. E. S. Hutcherson, Pastor  
Trinity Baptist Church  
1202 Hogan St., Houston, Texas

This question needs serious consideration, both as to the time of week and the month.

Most, and possibly all, of the Southern Baptist papers were gracious enough to carry a brief word from me about the meeting time of the Convention just preceding its last session. There was a most gracious response to the suggestion that the Convention meet in June rather than May in order to get out of the regular school session.

There was a great deal of demand at the Convention to bring this matter up and allow the people to vote their sentiments, but it did not seem wise to do so at that session because the women had met, set the time for their next meeting, and adjourned. If the Convention had voted on the matter, and the vote had been in favor of the change, that would have brought about an embarrassing situation. If they had voted not to change that would have weakened the possibility of changing later on. Since next year is the jubilee anniversary of the women's organized work, we felt like it would be best not to press the matter of a change at the last

(Continued on page 7, column 2)



# EDITORIALS

## HOW TO GET INTO THE KINGDOM

In discussing the kingdom of God there could hardly be anything that would concern us more than to know how to get into the kingdom. There are two places in which we have the words of Jesus about entering the kingdom of God. One of these is found in Matthew 18:2; the other in John 3:5. There is another place where Jesus speaks of "receiving the kingdom" and "entering therein." Which to all intents and purposes is the same thing. We cannot do better than to study these passages closely.

One of these verses is found in the famous conversation of Jesus with Nicodemus. The words of Jesus are, "Except one be born of the water and the Spirit, he cannot enter into the kingdom of God." In another place in the New Testament we are told that flesh and blood cannot inherit the kingdom of God, I Cor. 15:50. We are also told that "the unrighteous shall not inherit the kingdom of God," I Cor. 6:9. Again we are told that those who practise such things as lasciviousness, idolatry, enmities, strifes, jealousies, drunkenness, etc., shall not inherit the kingdom of God, Gal. 5:21. These make it plain that one must be made all over again, must be born again, to enter the kingdom of God. One must start all over again. He must begin at the beginning. He must be born a different person. He must be born of a different origin, a different paternity. The New Testament calls it being born of God, or born of the Spirit.

The purpose of Jesus in this connection with Nicodemus was to make him feel how utterly helpless he was. Nicodemus could see no way out, no way by which this change was to be effected. How can these things be? He was utterly thrown upon the goodness and mercy of God, utterly dependent upon the will and action of one outside himself. He must look to God alone. He must cry to Him who is able to save. He must, like the suffering and dying Israelites in the wilderness, look to a resource provided by the infinite mercy of God. He must believe implicitly and solely on the Crucified Son of God, whom the Father had given for his deliverance. He will forget all questions about the kingdom of God; he will not longer ask for instruction which will inflate his pride or satisfy his intellect; he will come as a dying sinner to the cross of Christ and just accept the word of God and the provision of God for his sinful soul. There is no other way into the kingdom; and when he has done this he finds himself in the kingdom of God a changed man, a reborn soul.

The other scriptures referred to are in accord with this. One of them occurs in connection with the question of the disciples about who is greatest in the kingdom of God. The other in connection with the protest of the disciples against the women bringing their children to him. Jesus tells them that in order to get into the kingdom of God they must become as little children. This means that the attitude of mind must be that of absolute submission, of conscious dependence, of complete acceptance of the direction of another, of willing surrender to the guidance of another, of unprotesting faith in another to be the guide and protector of our lives. Without protest, without thought of complaining or fear, without hesitation we put all our concerns into the keeping of Him who is able to save unto the end, to Him who said, I will never leave thee nor forsake thee

Out of my bondage, sorrow and night,  
Jesus, I come; Jesus, I Come;  
Into thy freedom, gladness and light,  
Jesus, I come to thee.

Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidst me come to thee  
O Lamb of God, I come.

## NONE LIVETH UNTO HIMSELF

Last week we intimated that it was our purpose to call attention to some passages of scripture that are often misinterpreted. Experience prevents the hope that we shall succeed in setting everybody right, but we accept our responsibility to set forth what we believe to be true. One passage was treated last week, namely, "If any man willeth to do his will," etc. The one this week is taken from Romans 14:7.

Paul says, "For none of us liveth to himself and none dieth to himself." The misinterpretation of this passage is in making it refer to our connection with one another, our mutual dependence, and to the effect which our conduct will have upon other people. It may be true, and is, that we ought to consider the effect on others of our behavior. That is a matter that is plainly taught in the Bible, and even in this fourteenth chapter of Romans in which the above words are found. But it is not what is taught in this verse, nor in its immediate connection.

Here a very different idea is presented, one which is almost in contrast to the conception of influencing others, certainly a complementary teaching. Paul is showing that our primary relationship and responsibility are to God. That our conduct, and specifically our religious practices must always have Him primarily in view. That that must decide the question for us as to what course we shall pursue, what customs observe, what rites retain or reject. And that we must not only do this ourselves, but that we must accord others, particularly those who don't see as we see and do as we do, the same privilege.

There were differences among these early Christians as to the religious obligation to abstain from certain meats, and again as to the observance of certain days as holy days. Paul had his own convictions in these matters and didn't hesitate to express them. But he had regard for the opinions and scruples of others who differed from him. They were conscientious too. And what they did they did it with a view to please God and to keep in good fellowship with Him.

Whatever views one had he was to recognize that it was not his business to settle it out of hand for other people. He was not to judge them, nor to despise them. Religion is a matter first of all between the individual soul and God. To his own Lord he standeth or falleth. And God is able to make him stand. Any way, God is the judge and not we. Each one of us must give account of himself to God. We cannot escape our responsibility to Him. No man liveth unto himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die we are the Lord's.

Don't think you can map your life according to your own pleasure, that you can determine your course independently of Him. You are going to meet Him at every turn, and you are going to meet Him when you die. You cannot live unto yourself. Get that as a fixed principle in your life. Only the fool says in his heart, "No God!"

The publications of the Foreign Mission Board will hereafter bear the the imprint of "The Rice Press."

Dr. Joseph Broughton, brother of Dr. Len G. Broughton deceased, was recently ordained to the ministry by Druid Hills Church, Atlanta. As a layman he has long been active in church work, for several years with Tabernacle Church in Atlanta.

One of the greatest needs of the world today is a sermon on the text, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in yourselves." But any man who preaches on it ought to be sure he knows what he is talking about.

Rankin County has the second time voted to outlaw the sale of beer. Recently more than a dozen places in East Jackson were padlocked by order of the court through the efforts of District Attorney Percy Lee. Sheriff T. B. Spann carried out the order of the court.

## WHY OPPOSE CHURCH UNION

No. 1

All of our readers are aware of the constant agitation in many quarters in favor of what is termed union of all Christians, or the uniting of all Christian churches into one general, national or universal church. The persistence with which this effort at union is advocated compels attention by those who favor it and by those who do not favor it. The matter is under discussion today in many religious and secular papers, and in other forms as well. The idea has such a plausible appearance, has such a semblance of charity on the surface, is so accordant with the lax and superficial thinking of our age, that some people who had rather be agreeable than right are in danger of being deceived by it.

The readers of the Record are not in doubt as to how this paper stands on the question, but it seems proper that the reasons for opposition to church union should be plainly set forth. An opinion or position is good and right only when supported by adequate reasons; and these we propose to give in a series of articles. We wish it might be done in one article, but they are too many to be properly presented in a single editorial. We should be glad if these should be read in seriousness, and if the reader desires he may preserve them till the series is completed.

Our first objection is that such a union is an impossibility. And we do not believe in wasting time on trying to "poss" the impossible. We do not object to undertaking difficult tasks. They may be a challenge to the best in us. We do not even object to trying to attain the impossible—provided this is the will of God. For what is impossible with men may be the very thing that God purposes to do. If it were the will of God, nothing should keep us from attempting it. But we are not persuaded that it is the will of God, but quite the contrary.

It is impossible because it is not the will of God. And the effort to attain it is a waste of time. It is diverting attention and effort from the serious tasks which God has assigned us. The man or men who are advocating this union of churches are undertaking a thing which has not been done in the 1900 years of Christian history. It is a fancy of the imagination; it is chasing an ignis fatuus; it is grasping a shadow; it is a dream of misdirected energy; it is a hallucination of impracticality. It never has existed and never will.

The Roman Catholics have hunted for the treasure at the end of this rainbow, with the result that the best Christians of the world fled to the woods, took to the deserts or found refuge in the fastnesses of the mountains. If you ever played the game of pigs in the clover, or ever tried to corral jack rabbits on a fenceless prairie, or chain the winds, you had a simple and easy task in comparison with the man or group who try to put all Christian people under control of one organization. No semblance of union among Christians in any country is attainable, or has ever been attained except by force. You cannot woo them into any such organization, charm ever so magically. The more religion people have, and the more thinking they do the more impossible the task becomes. Look at the countries which have state churches, like England, Scotland, Germany, the Scandinavian countries and all the rest.

Alexander Campbell and his followers rang the changes on union and some of them are still at it, with the result that more denominations were made. A group of churches in Canada undertook it a few years ago, and the result is more scisms. We are fully convinced that people who labor at this union business are wasting valuable time and energy which should be spent in better service in bringing the gospel and the things that accompany salvation to the hearts and lives of a waiting world.

Thus endeth the first chapter.

By A. L.  
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## LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"



## Hattiesburg First Church Is First

The above is an "actual" photograph of the circulation manager when a letter from Deacon T. H. Gooch of the First Baptist Church informed us that the "Old First Church" had voted to send the Record to every family. The letter enclosed a list of 460 names, thus making First Church, Hattiesburg, the first church in Mississippi in the number of Record subscriptions. Congratulations and thanks.

Forrest County subscriptions to the Record are listed as follows: Brooklyn 4; McLaurin 1; Petal 12; Main Street, Hattiesburg, 45; Hattiesburg 70; FIRST CHURCH, HATTIESBURG, 460.

## Clarksdale—Timmerman—100

Recently the every family idea was presented to Dr. N. D. Timmerman, the perpetual motion pastor at Clarksdale. He liked the idea well enough to start off with a list of 100 which added greatly to the smile in the above "photo." Coahoma County has the following subscribers: CLARKSDALE 131; Rich 2; Lula 20; Lyon 4.

## Tutwiler

Following a recent visit to Tutwiler, a letter just received from Rev. F. O. Martin, Tutwiler pastor, brought a list of every family to whom the Record is to go. That added one more curve to the smile.

## And Pinola

Rev. E. A. Sandifer has been on the Pinola field just a short time, but he is showing speed. While in the Record office, we explained the benefits of the EVERY FAMILY plan. He liked it. His folks liked it and so last week we received a list of every family there asking us to start the Record to them. Another curve.

## Braxton

It was the fifth Sunday night and not the regular preaching Sunday, but Pastor B. A. McCullough had a well filled auditorium ready to hear about Mississippi Baptists' Own Paper.

We explained the benefits of having the Record in every home and all seemed to consider it a good idea and we're expecting Braxton to be on the 100% list SOON.

Pastor and Mrs. McCullough are greatly loved by the Braxton folks. All organizations are functioning and the preaching is the good old gospel kind.

Simpson County has subscribers as follows: Braxton 3; D'Lo 2; Harrisville 3; Weathersby 2; Shivers 5; Mendenhall 11 and 2 R.F.D.; Sanatorium 20; Magee 49 PINOLA 56.

## Okolona

Pastor Hill liked the idea of sending the Record to every family in the church but as he was considering accepting a call to Holly Springs, we felt it would be best to present the matter at a later time.

The Sunday school has been showing a healthy increase and several additions lately have brought renewed courage to the Okolona Baptists.

Chickasaw County is represented on our subscription list as follows: Woodland 2; OKOLONA 12; Houlika 2; Houston 8.

## Davis Memorial (Jackson)

We've found no more attentive audience anywhere than the prayer meeting crowd at Davis Memorial where that princely pastor, L. E. McGowen, feeds the sheep.

We preached to the prayer meeting crowd and presented to the deacons the matter of sending the Record to every family. One deacon liked the plan well enough to offer to send the Record to every family for one month. Anyway, every family now gets the Record.

Hinds County subscriptions are credited as follows: Adams Station 2; Clinton 80; Edwards 1; Terry 26; Utica 4; Pocahontas 3 and 4 R.F.D.; Raymond 40; Oakley 1 Learned 13; Jackson 179; DAVIS MEMORIAL CHURCH 142.

## THANK YOU

Rev. R. L. Wallace, Raymond; Rev. R. A. Edleman, Port Gibson; Dr. T. W. Young, Corinth; Mr. J. B. Ratcliff, Wesson; Mr. Harry Smallwood, Laurel; Mrs. Earle Greene, Pachuta; Rev. J. E. McGraw, Decatur; Rev. L. E. Green, Prentiss, for list of subscriptions sent in.

SUGGESTED BIBLE READINGS FOR THE CONVENTIONAL YEAR  
President John R. Sampey

June 19-30—Exodus 1-13. Hebrews.

July 1-31—Exodus 14-40, Leviticus 1-4. Romans and Hebrews.

Aug. 1-31—Leviticus 5-27, Numbers 1-8. Romans and Hebrews.

Sept. 1-30—Numbers 9-36, Deuteronomy 1, 2. Romans and Hebrews.

Oct. 1-31—Deuteronomy 3-34. Matthew.

Nov. 1-30—Psalms 1-30. I and II Corinthians.

Dec. 1-31—Psalms 31-61. Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians.

Jan. 1-31—Psalms 62-92. Mark, I and II Timothy, Titus, Philemon.

Feb. 1-28—Psalms 93-120. Luke, James.

March 1-31—Psalms 121-150. John, I and II Peter.

April 1-30—Matthew. I, II, III John, Jude, Revelation.

May 1-31—Mark, Hebrews. Acts.

For ten months we read one chapter a day in the old Testament and one chapter in the New. The selections will throw light on the Sunday school lessons. The Epistle to the Hebrews sheds light on the Pentateuch, hence we read this book five times. No other book has so many warnings for careless church members.

I invite my brethren to add this course of reading to any other that they may be following.

Mrs. Ella W. Vick, mother of Rev. Macon C. Vick, some years ago pastor in Mississippi, died recently in Kentucky.

A beautiful home wedding was that of Dr. Joseph Glenn Peeler of Shaw and Miss Bernice Elizabeth Odom at the home of the bride's father and mother, Mr. and Mrs. E. M. Odom of Star. The groom is a successful young physician who is an alumnus of Mississippi College. The bride was graduated from Mississippi Woman's College and has taught in the Delta. A large group of friends was gathered to witness the happy event. The editor officiated at the wedding.

Some of the brethren referring to the brother who introduced resolutions at the Convention in New Orleans on social questions, speak of him rather disparagingly as a "young man." We understand he would plead guilty to this charge, being only about 30 years old, and unmarried. He was born and grew up in Anniston, Alabama, where his father is a bank president, and the young man himself is now pastor of the church in which he grew up. He attended Howard College, Brown University and the Southern Seminary. His name is Bell. He may have somewhat to learn, but let us hope that we grey heads will learn something too, at least be willing to do so. We don't have to adopt all the resolutions that are presented, nor accept all the new notions that come along. But there is a scripture which says "Prove all things; hold fast that which is good." If every new thing had to be condemned the gospel would have died at birth.

## PLANNED EVANGELISM

The last week in April it was the privilege of the Jones County Association to have our evangelist, brother Bryan Simmons, with us for four district evangelistic conferences. The writer being asked to serve as contact man in this association for the state and southwide evangelistic workers, asked brother Simmons to come and lead conferences with representatives of the churches that would stimulate interest and preparation for the summer evangelistic meetings in the country churches especially.

In the four district meetings that were held at nights, there were representatives from fourteen churches. Brother Simmons urged these representatives to go back to their churches and get them to take a religious census and find the possibilities, teach a book on soul-winning, a house-to-house visitation inviting the people to the meeting, personal soul-winning during the meeting, and a training class in church membership for the new converts.

Those who attended the meetings agreed that the program was practical, and that it was needed in every church. Some several are putting on such program this year. One country church is having a worker to come in and conduct a daily vacation Bible school in the mornings, direct in the taking of a religious census in the afternoons, and teach a book on soul-winning at night. This will be done two weeks before the meeting.

We feel that our evangelist has done some work for us that will bear fruit in years to come, and we hope other associations will be encouraged to do something in the direction of definite preparation of our churches for their meetings, and not continue with the hit and miss methods.

Yours in His service,  
A. B. Pierce

Announcement is made of the marriage of Mr. Perrin Holmes Lowrey, a former Mississippian now living in Baltimore, to Miss Margaret McKinley of that city. Mr. Lowrey is well known here as a member of the Blue Mountain family.

The Baptist Convention Board sold the secretary's home in Jackson last week. It is now the property of Blue Mountain College and a good investment of endowment funds. By this deal the indebtedness on the Convention Board is reduced by about \$15,000.

On Thursday, June 3, Miss Julia Etta Eager was married to Mr. Robert McLean Moreland at the home of Dr. and Mrs. P. I. Lipsey. The bride is the daughter of Mrs. Ide Whitfield Eager, granddaughter of Prof. and Mrs. P. H. Eager, an alumnus of Mississippi College and has taught in the public schools of Jackson. The groom is a rising young business man of Shreveport. The ceremony was performed by the editor.

We were mistaken last week regarding the resignation of Dr. S. E. Tull, pastor of the First Baptist Church of Middlesboro, Kentucky. On the other hand, Dr. Tull is now engaged in a great revival with his church being assisted by Evangelist Arthur Fox of Morristown, Tennessee. We are informed that Dr. Tull will have an announcement to make about his future plans at a later date, and we hope, as we suggested, that these plans will bring him back to reside in Mississippi.

Dr. R. E. Harkness who attended the Southern Baptist Convention in New Orleans, representing the American Baptist Historical Society, with headquarters at Chester, Pa., writes us that the society is preparing to issue a quarterly of 48 pages, in which will be published articles dealing with Baptist history. The subscription price is \$1.00 a year, or the magazine will be sent along with other historical material to all who pay \$1.00 a year for membership in the society. The name of the quarterly is The Chronicle. We believe there is a field for a magazine of this kind and that a real service will be rendered the denomination. Publication begins with January 1938. We hope many of our Mississippi Baptists will take advantage of this new publication.



## HOW TO MEET REVERSES

Jeff D. Ray

Paul said "I know how to be humbled." That is to say "I know how to meet reverses." When any man learns that lesson he has added much to his education. I do not count myself as one who has fully learned the lesson but out of much experience in that sphere I venture a few modest suggestions.

In the first place when troubles come I have found help in the habit of saying.

## It Might Be Worse

When I have made an inventory of a few of the many things that might be worse I find that the thing that has actually happened does not loom as large as it first seemed. He is the right sort of man who losing one eye instead of spoiling his life pining over his loss rejoices in the fact that he did not lose them both. Or, if he loses both is still glad that though he cannot see he can still hear.

A second thing that helps me is the habit of reminding myself that

## With Many Others It Is Worse

If you smile and ask if a man ought to be thankful that other people are worse off than he is, the answer of course would be an emphatic negative. But may not a man—even a good man—rejoice in the fact that by an inscrutable providence he has been spared afflictions that have come to others more deserving than himself? It may convict me of narrowness but it may as well be admitted that I am often helped with my burdens when I see better men than I am carrying heavier loads.

Again, when a burden begins to seem unbearable I have found strength in remembering that

## It Is Only Temporary

Long experience has taught me concerning even the most grievous affliction that either it will soon pass away or that I shall soon develop strength, or (if I seek it) be given strength from above to bear it without complaint and even with an under current of joy. Often when there is no other source of strength a man's soul will be re-enforced if he will keep saying to himself "Give God time." Somewhere down the road He will justify his statement that "all things work together for good" and facing the deepest sorrow he will be able to say "Romans 8:28 is still in force and I shall some day see it if I give God time."

Furthermore a man will be helped as he faces reverses and affliction if he can genuinely realize and say

## If I Lose Here I Shall Gain Elsewhere

If a man failed to achieve the goal of his life's ambition but in the process developed moral stamina that he would not otherwise have had he has made a good trade. The man who lost his fortune but in losing it saved his children from going to the devil made a good trade. The man who suffered persecution for conscience sake but through his affliction boasted a great truth made a good trade. This is what I mean by saying that often in human experience what a man loses in one sphere he will gain in another.

But in life's reverses, disillusionments and afflictions a man has not found solid rock till he says

## I Will Try God

The other things I have mentioned will help a little but for a soul in the tempest of life's inexplicably bitter experiences the one anchor sure and steadfast is a childlike trust in Almighty God. Old David was right when in the bitterest hour he ever knew he said to his own soul—"Leave it all quietly to God, my soul. My rescue comes from him alone. Rock, rescue, refuge—he is all to me. Never shall I be overthrown."

May I say to every troubled soul who reads these lines that I know from personal experience that David struck the keynote—pointing the way to the solution of every problem that can distress a human heart.

Has your life become a vexing crossword puzzle? Try God.

## THE ALL-EMBRACING AUTHORITY OF JESUS

By J. L. Boyd

We come this morning to the second in the series of sermons on "Our Marching Orders," and the text is Matt. 28:18—"And Jesus came and spake unto them, saying, All authority is given unto me in heaven and in earth."

This is a great claim; in fact, a claim no other person has ever made in all the history of the world. But if the Lord Jesus Christ is to issue marching orders to an innumerable multitude of disciples, a mighty army, in the conquest of the world for the kingdom of God, it is only reasonable that he, the Captain of our salvation, should be clothed with full and ultimate authority. Men do not heed and execute the commands of other men of equal rank and authority with themselves, but of those of superior rank and authority. This is true in all relationships of life.

I remember vividly back on the farm when father would be away, leaving me, the oldest son, in charge and holding me responsible for carrying on in his absence. It was very difficult, yea next to impossible to convince the other younger brothers and the field hands that my orders were to be heeded and carried out. I was regarded as their equal, and my word of command meant very little to them.

In considering this subject of authority, there are three fundamental principles to be noted:

## I. The Seat of Authority.

The seat of authority, all authority, is a throne. The throne is a symbol of authority. The seat of authority in the home is the seat that father occupies; or the seat that mother occupies in case father abdicates his God-given position in favor of the mother. It is, indeed, a tragedy for the home when a spineless dad abdicates his seat of authority in favor of the weaker sex. The seat of authority of the state is the executive mansion at the state capital; that of the nation, the White House of the president in Washington, D. C.

The home, the state, the nation are temporal kingdoms and are confined to very narrow limits. What of the spiritual kingdom of which all Christians are fellow citizens? Where is the seat of ultimate authority for the Christians? For millions of so-called Christians it is on the Tiber in Rome; and when the Pope speaks "ex-cathedra," the Roman Catholic world sits up and takes notice. The Pope is the ultimate authority to the Romanist.

But this is not the cast with the true Christian. The seat of ultimate authority for the disciples of the Lord Jesus Christ is in heaven where there is a throne, and One seated upon it. Christ has never abdicated in favor of any person nor for any reason, neither has he delegated his authority to any mortal. "For when he had by himself purged our sins, sat (himself) down on the right hand of the Majesty on high" (Heb. 1:3), and there reigns and shall reign till all enemies shall have been put under his feet.

## II. The Extent of Christ's Authority.

"All authority in heaven and in earth," and we might add, "Under the earth." Christ suffered once for sins, the just for the unjust, and "is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him." (I Peter 3:22). The innumerable angelic hosts in their varied ranks and degrees do obeisance to him and act as ministering spirits to them who are the heirs of salvation.

Not only in heaven, but in all the earth and under the earth has the Father given him authority, extending over all peoples, dominions and powers. And kings and peoples resist to their hurt who rebel against that authority vested in the Son, God's anointed (Ps. 2).

One thing is certain, God the Father can entrust the reigns of government of his kingdom and of the universe to the Son. He is capable of directing it safely and surely to a glorious consummation. One son at the age of

five or six years would always prefer to stand between his father's knees and hold the steering wheel of the automobile as they drove home from church through the crowded streets of a city. On one occasion, grasping the wheel at the top with firm grip and tip-toeing to peer over the dashboard, he asked daddy to let go and allow him to drive by himself. The father let go at the top, but took hold at the bottom where the lad could not see, directing the car to avoid accidents. But after a while, the boy detected the father's hand and exclaimed: "Daddy, do let go and let me drive by myself!" "No, my boy," said the father, "I am not ready to entrust this machine to you in this congested traffic."

But the Father in heaven has entrusted it all to His Son, the Lord of glory. And He is eminently trustworthy.

## III. The Right of Christ's Authority.

"By what right," one may ask, "does Christ claim this universal authority, and is it entrusted unto him of the Father?" By his own right, surely. (1) By right of creation. "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not anything made that was made" (Jno. 1:1-3). Again, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by (in) His Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2). And again, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things and by him all things consist (are held together)" (Col. 1:16, 17).

Being co-author, or co-creator, with the Father of all things and of all laws of the universe and of all creatures therein, the Son of God surely has the right, at the Father's behest, to exercise authority over all in the administering of their affairs to God's glory and for the good of all.

(2) By right of inheritance. A sceptre of righteousness is the sceptre of his kingdom, and because he loved righteousness and hated iniquity, therefore God has anointed him with the oil of gladness above his fellows, both in heaven and in earth and under the earth, (Heb. 1:8-9). "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:4).

Jesus bore the shameful cross and for the joy set before him he thought nothing of the shame and unhuman treatment, thus surely becoming worthy of wearing the crown. "Christ is now creation's sceptre bearer," says A. J. Gordon, "as he was once the creature's burden bearer." By way of the cross Jesus Christ has come into his own, inheriting the crown and a name that is above every name; that at the name of Jesus every knee should bow, both in heaven and in earth and under the earth, and every tongue should confess him to be Lord to the glory of God the Father.

(3) By right of Pre-eminence. Pre-eminence is gained or attained in every walk and relationship of life by pre-eminent service. This was the predominant characteristic exemplified in the life of our Lord, and the dominant note in all his teachings both by precept and example. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye through his poverty might become rich" (2 Cor. 8:9). He walked among the sons of men as one who served, coming not to be ministered unto but to minister, and to give his life a ransom for many. He shamed those who aspired the chief places in the kingdom of God by saying, "He that would be chiefest among you, let him be servant of all."

This the Master did in a masterful way, securing for himself the place of pre-eminence among all those who come to God by him. "And he is

become the beginning in all things (Col. 1:18). Now, beloved in Galilee, sonality unto All-Embracing and wait upon "Then We w Or walk What Where Never

## BAPTIST

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become the head of the body, the church; who is the beginning, the first born and the dead; that in all things he might have the pre-eminence" (Col. 1:18).

Now, beloved, standing as did the disciples in Galilee, before this All-Overmastering Personality unto whom the Father has given the All-Embracing Authority, we would keep silence and wait upon his words for the tremendous issues contained in "His Marching Orders."

"Then in fellowship sweet

We will sit at his feet,

Or walk by his side in the way;

What he says we will do,

Where he sends we will go,—

Never fear, only trust and obey."

—BR—

#### BAPTIST YOUTH GOING GLORIOUSLY ON By Frank H. Leavell

—O—

##### I. In the local church.

It is Wednesday night. Prayer meeting is different. Our pastor sits on a back seat. The chairman of the Board of Deacons is inconspicuous. No adult voice is heard on the program. It is Youth Week at the First Baptist Church, Nashville, Tennessee, sponsored by the Baptist Training Union. It is an experiment, but a glorious one. All offices of our church are held this week by youths. All services are in their hands. Paraphrasing the old adage regarding children, we are saying this week, "Little adults should be seen but not heard." It works fine.

Last Sunday, a youth, the pastor for the week, preached at both services. It was real preaching. On the front row were a score of boys, deacons for the week. They led the prayers, took the offering, ran the Sunday school, completely managed the church. On Monday night these young deacons met. They planned the meeting. No adult was there. They set definite goals for the week's work. On Tuesday night was a Father-and-Son Banquet at the church. Youths presided and did the speaking. It was sublime. Youth has in charge the Sunday school, the Woman's Missionary Society, and the Baptist Training Union. The business office is in the hands of young people. They are visiting the sick and doing the soul-winning.

Tonight at prayer meeting, three things impressed the adults. In the opening prayer, one boy prayed: "Lord, make us as Christians to live lives that are consistent with our profession." And again, "Lord, help us, as a church, to pay the debt off of our building." Another layman prayer: "Help us to be thankful for the older people of our church who love us and overlook our mistakes." Such utterances from the lips of young men of from seventeen to twenty-two, and in a spirit of obvious humility and gratitude, is meaningful and far-reaching.

Youth has been recognized, and trusted with affairs of importance. Youth and older church members have been brought together in sympathy, in understanding, in intercession, and in Christian affection. Through responsibility youth has been stimulated to higher service. Through expression youth has been inducted into the present and the future life of the church. Those of maturer years in our church, and those of tender teens and tireless twenties have been inspired, uplifted, delighted, and blessed.

Youth is marching gloriously on!

##### II. In the South

Summer! Youth activities! These two ideas have become inseparable. In all states of the South our young people, especially our college students, are offering their time and rendering far-reaching service in their district associations. They work free, save entertainment only. Many work all summer. They are missionaries in the truest sense, working under the direction of the State Mission forces, going to the mountain, to the desert spots, to the slums, to the churches of the elite. They teach, they preach, they visit, they organize. In practically all states, this army of voluntary workers are giving of young life in Kingdom endeavor.

To the assemblies, encampments, general and special meetings within the program of Southern Baptists, youth will go this summer by thousands. To Ridgecrest they will trek in larger numbers than ever before. The attendance upon the Student Retreat has been limited in all states as the hotel and auditorium will not accommodate comfortably more than one thousand. The same is true, or practically so, of each of the other youth meetings at Ridgecrest this summer. The largest religious gatherings we Baptists have are, as a rule, the gatherings of youth. This is true of both state and Southwide meetings. A tribute to youth!

Throughout the Southland, there are great hordes of Baptist youths—a minority to be sure—who are devoted and true to the highest values in human relationships and activities. Southern Baptists may fittingly pause and thank God for them.

Youth is marching gloriously on!

##### III. Youth and the World.

In this international age, however, our young people are not confining their interests and activities to the local church and the Southland. They are thinking and looking farther. Their horizons have been pushed back. This summer they are anticipating the WORLD BAPTIST YOUTH CONGRESS which meets at Zurich, Switzerland, August 7 to 11, in the year of our Lord.

Leaders of this Zurich meeting are members of the Youth Committee of Baptist World Alliance. Of this committee Dr. T. G. Dunning, of London, is chairman, and the writer is secretary. It is confidently expected that attendance at Zurich will number about 1,500. Twenty nations are represented on the program, which is now practically completed. The expectation is that five hundred will come from Britain. The Orient will be represented. The present registration from the South is well over one hundred, while the attendance from the United States and Canada bids to be over two hundred. The program appearing herewith has just been released from London.

So the Youth Movement of Baptists is a world-wide movement. This movement is one of co-operation between the older and younger generations. This cooperation is Christian and Christ-centered. Well may Baptists of the world thank God for the efficiency and loyalty of their young people.

Youth is marching gloriously on!

—BR—

#### WHEN SHOULD THE SOUTHERN BAPTIST CONVENTION MEET?

—O—

(Continued from page 3)

meeting of the Convention. However, if the change could have been made this year it would have permitted literally hundreds of women to have attended the jubilee meeting, whereas the same old trouble will be up next year: school is on and graduation days are approaching; many, many good women will have to stay with the children in their school life.

The other matter to be settled is the time of week. It seems to be evident that the brethren are not going to be willing to hold their meeting the last days of the week. If preaching is as important as we claim it is, then it is folly for us to make any plans that would take the Southern Baptist preachers out of their pulpits one-fifty-second part of the time. The preachers are not going to remain in the convention city over Sunday. We had as well plan to hold the meeting of the Southern Baptist Convention and adjourn on Friday night. This arrangement will give the pastors a chance to get home to their pulpits where they ought to be each Lord's day.

It seems as if these two matters should be taken up by the Executive Committee and representatives from the W. M. U., when all of these matters can be gone into wisely and tactfully, and find the proper time for the Convention to meet. These matters are too intricate to allow them to come out for open discussion until the leaders of our Convention have thought it through and are ready to show the way.

#### "WHOM WILL YE THAT I RELEASE UNTO YOU?"

N. S. Jackson

—O—

The earthly life and ministry of Jesus was nearly ended. He stood in the midst of a howling mob before Pilate. Aroused by a crafty, unscrupulous leadership the mob had lost capacity to think, and like all mobs demanded action. Pilate seeing "that for envy they had delivered Him up" and puzzled by the violent outburst of hatred, was hesitant. He sought to secure the release of Jesus by asking, "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" He forced a decision, and no people ever had a more momentous issue to decide. Swayed by the crafty leadership of self-seeking politicians the people were led to demand Barabbas, and Jesus stood alone condemned by the choice of the people. His followers, frightened and intimidated by the violent opposition, were silent and scattered. Forgotten was His ministry of healing, feeding the hungry, raising the dead, and His matchless teaching. Jesus, the good, the righteous, obedient to law, the supreme revelation of God, was led away to death; while Barabbas, the embodiment of lawlessness and revolt, a murderer, was given full freedom.

The people had decided and must abide the consequences of the decision made. Jesus, fully aware of the result that must come to the people who had chosen Barabbas, said to the "women who bewailed and lamented Him" as He was led away to be crucified, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." The story of the destruction of Jerusalem by the Romans is one of the most horrible recorded in history. The unhappy Jews were crucified by the Romans to an extent that exhausted the supply of wood for crosses.

The Barabbas story has a parallel today. The people had, and have opportunity to choose Jesus, and with Him righteousness, goodness, law and order, and sobriety; or the Barabbas of lawlessness, revolt and disorder. Led by a crafty, unscrupulous leadership the people in mob-like spirit have chosen, and are choosing, Barabbas. Just as the Jews were led to believe that their well-being required Barabbas rather than Jesus; so today, some people have been led to believe that in lawlessness, revolt, and intemperance will be found safety and well-being.

The present is a time of revolt. The outstanding characteristic of the age is revolt against all law and restraint. There is revolt in the church against her high standards of living. Revolt is in social life as shown by the breakdown of social standards. Divorce is increasing, showing revolt in the marriage relationship. Revolt is in the home. There is the so-called revolt of youth. Multitudes of young men and women are in revolt against all former standards of life and conduct. Crime, which is revolt, is costing us as a nation fifteen billion dollars a year. Revolt in industry endangers our entire social order. Revolt is spreading in every phase of our life. Barabbas is dominant. The Barabbas spirit of revolt destroyed the Jews. Continued disorder and revolt led the Romans to destroy utterly Jerusalem and scatter the people. Will we as a nation, forgetting God, goodness, law, and righteousness, continue in headlong revolt until we are destroyed?

Is there a remedy? Some of the Jews later believed on Jesus. The frightened, silenced disciples were drawn together and empowered by the coming of the Holy Spirit. May there come a spirit of revival, arousing and uniting the frightened, intimidated followers of Jesus today, and send them forth, fearless as were the followers of Jesus after Pentecost. This is our only hope.

—BR—

Charity and Children expresses the hope that the Supreme Court and the Southern Baptist Convention may some day come to unanimity on the social questions that are brought before them and quit this 5 to 4 business.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### APPRECIATION OF DR. C. L. MCGINTY

By special action of the Executive Committee of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, in executive session in New Orleans, La., May 10, 1937, a committee was appointed to express to Dr. C. L. McGinty the appreciation of the members of the Woman's Missionary Union for his noble contributions to the life of the W. M. U. Training School throughout his years of service.

We, the committee, desire to express to Dr. McGinty the profoundest gratitude of the members of the Woman's Missionary Union for his outstanding services to the W. M. U. Training School. His acknowledged scholarship, his helpful cooperation, his unfailing Christian courtesy have made lasting contributions to the lives of the young women who have had the privilege of his instruction. We count ourselves fortunate in having his fine spirit permeate the life of the W. M. U. Training School through the years and herewith acknowledge our indebtedness for the scope of his vision and his great spiritual contributions.

Respectfully submitted,  
Mrs. Eugene Levering  
Mary Nelle Lyne  
Mrs. W. J. Cox

(Letters of appreciation from mothers of Margaret Fund Students.)

Chinkiang, China.

Dear Miss Traylor:

We want to send you all greetings from our W. M. U. of Ing San Men Church, Chinkiang, to the sisters of Mississippi.

We have had a struggle to keep meetings going as they should this year. Our pastor's wife was ill so long but we thank the Lord she has been raised up when so near death's door with pneumonia. She came to services Easter Sunday for the first time in four months. She said "But, oh, I must come to services today as I am one of the sick ones whom the Lord raised up." When she was brought home from the hospital it was to the nice new parsonage. It is such a nice little home and they are so happy to have this cozy new place to live. She had the W. M. U. to meet with them last week for their weekly program. This year we have Bible study three times a month and a missionary program once a month. This year we are studying "Women Characters in the New Testament," by Miss Willie Kelly, Shanghai.

We also wish to again thank the dear women of Mississippi for their loving care of Cora May this year. How she loves you all. In my devotional reading for today, I Samuel 12:24, "Consider how great things he hath done for you." Indeed he has done great things for Cora May and us this year. Psalms 71:14, "I will hope continually and will yet praise thee more and more." How much your letters and gifts and also many dear ones have taken her into their homes has meant to the dear Lord who said "As you do it to one of the least of these my little ones you do it to me."

We have had an unusually mild winter, making it possible to be out in the church in country and villages more of the time. We had a fine ten days' conference early this spring with sixty-six delegates and many others also attending. We had a wonderful time of singing of choruses and studying God's word and hearing the word preached.

With Christian greetings,

Yours in His service,

Cora B. Marriott.

### Oxner-Alexander Memorial Hospital American Southern Baptist Mission Pingtu, Shantung

Mr. Frank E. Skilton,  
Blue Mountain College,  
Blue Mountain, Miss.

My dear Mr. Skilton:

Thank you for your note. Dr. Yocum and I appreciate it and can say, in reply, that we are happy in the thought of Dorothy being one of your college family. We believe we have made no mistake in placing her in Blue Mountain College. From the tone of her letters she is quite happy; rejoicing in the fact that good, spiritual food is fed them through the church services, and religious activities sufficiently kept to the fore, along with the secular work, to provide a favorable atmosphere for growth in Christian character on the part of those already grounded in the Faith. You will agree with me that three months give hardly sufficient time for a student to realize what the college means to her. But I can and am glad to give her first impressions as expressed in one of her letters to her father and me, very shortly after having entered: "I love it here, everything is fine. I like my studies, and all the teachers, who are very willing to help a student in any way they can." Then, too, in a letter from one of my sisters in Baltimore written while Dorothy was there during the Christmas holidays, come these words: "We know how you are missing Dorothy, but my, how happy she seems to be in her college life! This must be a great satisfaction to you. Our pastor, Mr. Brooks, seems to delight in hearing her tell of it."

And thank you for giving me Mrs. Mardis' name and address. I had every intention of writing these Margaret Fund Mothers, getting the letter to them through Dorothy; not that we have yet heard from her about the package to which you refer, but because of the several gifts of which she had been the recipient from time to time since entering Blue Mountain up to the Christmas season. She writes to us of each one received and from what direction, so we realize, with her, that friends are being most kind to her. She is keenly appreciative of all this thought for her, and, we trust, is not slow in expressing same.

Beside that which is being done for her through the Margaret Fund, we are remembering the opportunities offered her through the generosity of the college, and we are encouraging her to show appreciation by doing the best possible work she can. Also to contribute something worthwhile to the life of the college, rather than just take all she can get. Only through the high school years has Dorothy had the advantage of being with other students, having been taught privately, there being no school nearby, therefore some of the most important lessons, like competition, etc., which most of us learned as little tots, she did not meet up with until in her teens. However, we are glad that, in this her most trying year of college life, she is in Blue Mountain College where she is finding stressed those valuable deeper lessons which she had been taught, and has already realized the value of.

Doctor joins me in expressing our deepest interest in every phase of the college work, and in assuring you of our prayers on behalf of the faculty and student body.

Very sincerely yours,

(Mrs. A. W.) Daisy D. Yocum

### PERSONAL SERVICE

Pray ye, therefore the Lord of the harvest that

He send forth laborers into His harvest. Matt. 9:38. (Service of prayer for the lost.)

Even as the Son of man came not to be ministered unto, but to minister. (The service of greatness.)

Rejoice with them that rejoice and weep with them that weep. Rom. 12:15. (Service of loving sympathy.)

So we built the wall . . . for the people had a mind to work. Neh. 4:6. (Willing service.)

On the first day of the week let every one of you lay by him in store, as God hath prospered him. I Cor. 16:2. (Service of giving.)

Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. Ez. 4:6. (The secret of service.)

Abide in me and I in you. John 15:4. (A condition of answered prayer and effective service.)

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Mat. 5:16. (Service that dispels darkness.)

So belief cometh by hearing and hearing by the word of God. Rom. 10:17. (Service of evangelism.)

Every man's work shall be made manifest. I Cor. 3:13. (Service tested.)

Restore unto me the joy of salvation . . . Ps. 51:12, 13. (One condition of soul-winning.)

Verily, I say unto you, whosoever the gospel shall be preached . . . that also which this woman hath done shall be spoken of her for a memorial. Mark 14:9. (Service of love.)

In all thy ways acknowledge Him and He will direct thy paths. Prov. 3:6. (God's guidance in service.)

Cover earnestly the best gifts (in service). I Cor. 12:31. (Gifts for service.)

Even so faith if it have not works is dead. Jas. 2:17. (Service of faith.)

(Scripture verses used in a Personal Service talk given at an associational rally at Walnut Grove by Mrs. J. J. Paschal.)

### Digest of Lottie Moon Christmas Offerings For the Four Years 1933, 1934, 1935, 1936

Grand total of the four years' offerings...\$992,360

#### Analysis of Expenditures

For Salaries of Missionaries .....	\$ 401,583
For Children's Allowances, Rent, etc.....	48,663
For Furlough and Return Travel.....	27,936
For Outfit, Travel, and Language Study of New Missionaries .....	10,610
For Missionaries' Homes on the Fields .....	27,600
For Field Work, W. M. U.....	66,400
For Native Work on Fields.....	4,060
For Operation and Maintenance of Schools .....	85,815
For Payment on Debts of Schools.....	15,750
For Payment on Debts of Churches.....	63,200
For Construction of New Buildings.....	43,100
For Work of Tai Kam Leper Colony.....	9,624
For Publication Work on Fields.....	32,400
For Good Will and Social Centers.....	16,273
For Hospitals on Fields.....	13,300
For General Work of Foreign Missions, including too many objects for detailed classification .....	56,046

Grand Total .....\$922,360

—From Dr. Maddy

—BR—

If you had to live in the sort of house that your cook lives in, do you think you could live a Christian life?

Holly Springs now has a pastor in the person of brother D. L. Hill who went to them after doing good work at Okolona.

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Thursday, June 10, 1937

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more Ave., Asheville, N. C.; J. W. Ligon,  
729 Park Drive, N. E., Atlanta, Ga.**EAST MISSISSIPPI  
DEPARTMENT**

By R. L. BRELAND

**Yalobusha Baptists Meet**

The fifth Sunday meeting of the Yalobusha County Baptist Association met with Sylvarena Baptist Church Sunday, May 30, 1937. It was a county Sunday school association meeting. The meeting was called to order by the acting county superintendent, Rev. L. J. Crumby. Moderator G. E. Denley presided. Secretary T. T. Gooch was also present.

Song and devotional was led by W. E. Hudson. Rev. C. H. Ellard discussed Devotional Worship in the Sunday School. Roll of Sunday schools was called and about ten were represented. Rev. C. E. Patch of Grenada delivered a splendid sermon at the eleven o'clock hour.

The ladies of Sylvarena spread a bountiful and appetizing dinner under the spreading branches of the oak trees, and all present partook to satisfaction and still there was more.

In the afternoon song and praise was led by John Langdon. Rev. L. J. Crumby spoke to the subject: Consecration and Devotion Fundamental Qualities of a Sunday School Teacher. Rev. R. L. Breland talked on The Pastor's Relation to the Sunday School. Moderator G. E. Denley discussed Teaching Under the Great Teacher. Mr. C. H. Woods discussed Meeting Present-day Needs in the Sunday School. Rev. C. E. Patch spoke on Vacation Bible Schools.

The following officers were elected for this year: County Superintendent, Rev. L. J. Crumby, Water Valley; Associate Superintendent, L. D. Clements, Coffeeville; Secretary, T. T. Gooch, Oakland; Group Captains: Group 1, J. P. Kihnl; Group 2, Sellers Denley, Coffeeville; Group 3, T. T. Gooch, Oakland. Adjourned with prayer by Moderator G. E. Denley. It was a helpful and enjoyable meeting.

In a recent issue of the Neshoba Democrat, published at Philadelphia,

the editor writing on "Neshoba's Record on Beer," says: "A majority of the counties throughout Mississippi have voted out beer at recent elections. Which fact brings on hot controversy in many circles over the merits and demerits of the matter. The principal contention is that when beer goes out, the bootlegger comes in. We know little of actual conditions in other counties. But we do know that in Neshoba County, since the repeal of beer and wine, drunkenness has declined 75 per cent. During the heyday of beer and wine here, twenty to forty people were lodged in jail for intoxication every Saturday night. There is very little of such scenes today. The change has worked wonders here." This is evidence from experience. Let every county in the state try the experiment and if they have officers worth a flip, like they have in Neshoba, times will be wonderfully improved.

"From Jerusalem to Jericho" parable was given to show who our neighbors are primarily, but there are other lessons. It shows that the road is "down," that it is hilly, that it is infested with thieves. Might we not get a lesson here of our going away from the church, out into sin, towards the bloody city? This sinful road is hilly, beset with thieves and many dangers, likely death. On this road also there are opportunities to serve our neighbor—those who need our help—but so often, like the priest and Levite, we pass by on the other side. What a rebuke this parable is to preachers, deacons, Sunday school teachers and other Christians who fail to care for those who need them on their road.

I believe the Bible teaches that Christ is coming again, and that before the millennium. He will reign on earth for 1,000 years during which the devil will be bound. I believe that it is taught that the righteous will be resurrected before the millennium and that the wicked will be resurrected at the close. I believe all this and more along this line, and yet I believe that the Lord has commanded us to preach the whole gospel—salvation by grace, Christ the only Savior, repentance and faith necessary, then full obedience to the commands of God. I believe in the organized work of the kingdom, for it has been found according to the teaching of the Bible. I love all my brethren and wish them well in every good work that is to the glory of God and in accord with the word of God. I cannot go with any one when he forsakes the plain word of God. "Preach the Word."

Glad to notice that Rev. J. S. Rhodes is back in Mississippi, located at Gillsburg, for he is a good preacher and pastor. He has had a hard pull with many hindrances, but he has forged ahead and to victory. Best wishes to him and family.

Sorry to lose Rev. R. A. Morris from our part of the state, but glad to have Rev. D. L. Hill come to Holly Springs to succeed him. Bro. Hill has done a good work at Okolona and we feel sure that he will succeed at Holly Springs. Welcome!



MR. JOHN A. FARMER

This will introduce to the Baptist Sunday school hosts of Mississippi, Mr. John A. Farmer, who is coming with the Sunday School Department for full time work. For the present his address will be Enterprise, Miss.

**ELLISVILLE W. M. S. OBSERVES  
TRAINING SCHOOL DAY**

The Ellisville W. M. S. observed May 31, as special Training School Day. Mrs. Jeff Walters and Mrs. O. A. Eure were co-hostesses for the social part of the program. The Y. W. A. girls and Intermediate G. A. girls were special guests of the W. M. S. A very interesting program was rendered as follows:

Hymn: More Like the Master.  
Devotional: Mrs. S. M. Thomas.  
Prayer: For all those connected with our W. M. U. Training School, Mrs. O. A. Eure.

"The Purpose of the W. M. U. Training School"—Mrs. Jeff Walters.

"The Relation of the W. M. U. Training School to the Seminary"—Pastor Rev. O. A. Eure.

Duet: Have Thine Own Way Lord—Mesdames T. M. Etheridge and H. E. Myers.

"My Personal Experiences and Inspiration Received at Our Training School"—Miss Martha Jo Walters of Laurel. (Martha Jo is one of our scholarship students from Mississippi.)

Special offering for the Training School.

The closing benediction was the singing of "Abide with Me," as a solo by Rev. Robert Palmer. (This hymn is sung as the blessing at the Sunday evening meal at the Training School.)

After the program a delightful social hour was enjoyed. Rev. Palmer very graciously sang a number of beautiful selections, and the pianist, Miss Aline Hill, gave a number of piano selections during the hour. A delectable party plate was served by a bevy of Y. W. A. girls.

**BURNS**  
Ease the agonizing pain quickly and  
reduce soreness by immediate use of  
**Resinol**

**BLUE MOUNTAIN**

Dr. John L. Hill, Nashville, Tenn., book editor of the Southern Baptist Convention, gave the baccalaureate address to a class of fifty-three graduates of Blue Mountain College this morning.

He deplored "the systematic efforts of commercialized interests to capitalize on the refinement, beauty, charm, and grace of young womanhood." Dr. Hill stated that "modern women in so-called sophisticated classes were doing their best to make popular what the underworld has always practiced," citing drinking, smoking, and other ancient practices.

Dr. Hill stated that "youth today is facing conditions no generation ever faced, and I am depending on boys and girls to resist the tremendous wave of distraction which would lead to unhappiness and defeat."

**S. S. ATTENDANCE JUNE 6, 1937**

Jackson, First Church	538
Jackson, Calvary Church	552
Jackson, Grif. Mem. Church	402
Jackson, Davis Mem. Church	72
Jackson, Parkway Church	125
Jackson, Northside Church	64
Laurel, First Church	445
Laurel, West Laurel Church	422
Laurel, 2nd Ave. Church	263
Laurel, Wausau Church	93
Meridian, 41st Ave. Church	293
Clarksdale Church	361

**B. T. U. ATTENDANCE JUNE 6th**

Jackson, First Church	98
Jackson, Calvary Church	179
Jackson, Grif. Mem. Church	276
Jackson, Davis Mem. Church	77
Jackson, Parkway Church	30
Jackson, Northside Church	28
Laurel, West Laurel Church	143
Laurel, First Church	116
Laurel, Wausau Church	83
Meridian, 41st Avenue	51
Clarksdale Church	147

Overheard at the bureau of naturalization:

"Do you promise to support the Constitution of the United States?"  
"Me? How could I? I've got a wife and six children to support!"

Aunt: "Whatever is the matter?"  
Tommy (from the city): "I p-put a n'nickel in the slot of the beehive for honey, and I—got a bee instead."

**Certain Pains Eased  
With the Help of Cardui**

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for June 13 THE LION'S WHELP

"Judah is a lion's whelp," (Gen. 49:9).

Bible Text: Genesis 44; Printed Portion, Gen. 44:18-34.

Introduction. Pharaoh dreamed and God gave Joseph the meaning of Pharaoh's dream. Seven good crop years in succession were to be followed by a succession of seven years of famine. Hearing from the lips of Joseph that this was the meaning of his dream, Pharaoh was impressed with the wisdom of Joseph, and exalted him to be head over all the agricultural activities of Egypt during the seven good years that grain in abundance might be stored against the day of famine. When the seven good years were ended, came the seven lean years of drought, and this drought affected not only Egypt but the surrounding lands as well. Canaan, the land in which Jacob dwelt, was scourged by this famine, so that it was necessary for Jacob's household to obtain food from some source outside of their own country.

In this exigency, Jacob sent ten of his eleven remaining sons to Egypt, keeping with him only Benjamin, his youngest child and son of his beloved Rachel. When the ten sons of Jacob came into Egypt, they appeared before Joseph as petitioners begging to be sold a portion of grain. They, of course, did not recognize in the great man reigning in Egypt next to the king as the brother whom years ago they had sold into a slavery which they no doubt thought had long since ended in death. But Joseph knew them at once and insistently asked if they had a living father, and whether they had a brother, thereby seeking to learn whether his father and his only whole brother were still living. Learning that they were, Joseph resorted to a bit of strategy in order to see his brother Benjamin again. Pretending to believe that his brothers were spies, he demanded that they should leave one of their number as a hostage, and accordingly he bound Simeon before their eyes. Then he demanded of them that they bring their youngest brother Benjamin back with them when they came again for food.

The part of the story which follows is very touching. Old Jacob loved the sons of Rachel with a special love. He grieved for Joseph as for one dead, believing that a beast of prey had devoured him. He was meeting now a demand from the unknown Prime Minister of Egypt that Benjamin should be sent to him, and Jacob's heart was heavy. Only the pangs of hunger drove Judah at last to guarantee the safe

return of Benjamin, if only Jacob would let him go down to Egypt, and only the gnawings of hunger forced Jacob to agree to let Benjamin go.

The story of the coming of the sons of Jacob again to Joseph, of his gracious reception of them, of his being overcome by his emotion when he saw his younger brother, of his sending them away, every man of them with his asses laden with grain, and with the price which he had paid Joseph's servants concealed in his sack, and Joseph's drinking cup concealed in Benjamin's sack, in order that by this stratagem he might have his younger brother with him again, makes one among the most beautiful passages in this surpassing story. So the Prime Minister's drinking cup was found in Benjamin's sack, and it seems not to have occurred to his brothers that Benjamin had been "framed." It was very likely at the suggestion of Judah that the other brothers "Loaded every man his ass, and returned to the city," to Joseph's house. This noble action upon their part may not have been expected by Joseph, but we can not think that it did not raise them in his estimation. They came back to Joseph determined to do everything possible to them in their effort to have Benjamin liberated that he might go back to their father. When Joseph in apparently righteous anger had demanded, "What deed this have ye done? Didn't you know that such a man as I am can certainly divine?" the kingly traits in Judah's character assert themselves.

#### I. The Lion's Whelp Braves the Anger of the Great.

The anger of Joseph was so well simulated that none of the brothers dreamed that he was playing a part. Judah knew that the man whom he now presumed to address held the power of life and death, and might easily have any or all of his company executed. But there is a kindly courage which dares to stand for the right under any condition, and the circumstances now demanded the exhibition of exactly that sort of courage. So Judah stood forth. He was perfectly respectful to the Prime Minister, and becomingly humble as a suppliant, but he was determined to die in the effort to have this great man hear the case as it appeared to him. The other brothers also loved their father and Benjamin, but the crisis of that time demanded a leonine courage which Judah alone of them possessed.

Is it necessary to say that the present day has need of such men? I am not talking now about the fools who "Tell all they know," or blab when it is not necessary, but just blab because they have an incurable itch for notoriety; but I do mean that the world has always need of men who dare at whatever cost to speak the truth when such speech serves the ends of righteousness.

#### II. The Lion's Whelp Confesses.

"God hath found out the iniquity of thy servants" (v. 16).

That is the brave course. When I have done wrong, it is best for me to "come clean" and acknowledge it. As far as personal difficulties in

understanding are concerned, and personal quarrels go, in the vast majority of cases, confession of his or her wrong upon the part of either party to the controversy would lead to like confession upon the part of the other, of mutual explanations and forgivenesses. I am fully persuaded that half of the ruptured marriage relations and broken homes which make tragedy in this country could have been avoided if either of the parties to the sorry business could have been brought to see a wrongdoer's face in the looking glass, and then to acknowledge such wrongdoing.

No doubt in the world that Judah's memory sped back over the year's to the day when he had lifted up his eyes and seen the caravan of the Ishmaelites coming and passing by the spot where he and his brothers were eating, and he had fathered the plan to sell his young brother into slavery. So he remembers the deed unworthy which he planned in that time long ago, and now he is realizing that a man's sin will one day find him out. Like a sleuthhound this one had been on his trail for many years, but it had caught up with him now. He saw his sin of the yesterdays as it really was, no doubt he had so seen it many times before, but now he saw it for what it was and had the courage to confess it. To confess a sin requires courage of a very high order. Do you have that kind?

#### III. The Lion's Whelp Pleads for the Helpless.

"Our father is old. He can not stand the loss of his youngest son. If we go back without the lad, thy servant our father will die." This was the tenor of Judah's speech. He was thinking of his own comfort and well being not at all. "There is nothing so kingly as kindness." And Judah was pleading for that for his old father. Helpless and old with that pathetic helplessness which just becomes with the passing of every day more helpless, the aged have a peculiar claim upon the strong and the powerful.

"Who will not help the helpless? Only he of the stony heart. This lad seems to have stolen the cup of the Prime Minister. I am not asking mercy for the lad, but I am asking it for the old man whose life is all wrapped up in the life of the boy. I do not ask that the boy be excused, but I am asking that the stroke due his wrongdoing shall fall upon me, and my reason for this request is that an old man will be hurt beyond remedy if the wrongdoer in this instance be punished."

Do you love types? All right. Maybe you can find one here in this elder brother who pled for what to him was a sinning younger brother and gave as a reason for his plea that the father of both of them would be grieved at the loss of the erring younger brother.

#### IV. The Lion's Whelp Redeems His Plighted Word.

He had told Jacob that he would guarantee the safe return of Benjamin. He now stands ready to redeem that pledge and make good that guarantee.

I know nothing which appeals to me more powerfully than the sight of a man making good his word when it costs him to do it. He promised to do a certain thing and now he is doing it, though he does not have to. He can forget his honor and neglect his pledged word while keeping within the law. But he says, "I promised; I will also perform. I said I would do this; I will do it, by the help of God." So he begged Joseph to take him and let Benjamin go back to their father.

#### V. The Lion's Whelp Becomes Substitute.

Deep in the throbbing heart of this man of rough exterior there was the fine, high, Christian principle of the substitution of the innocent for the guilty, of the strong for the weak, of the vicarious sacrifice upon which the whole system of our holy religion is founded.

#### THE COST OF SYMPATHY

To live in a city filled with social injustice and cruel wrongs and yet not to suffer in sympathy of spirit is abnormal. To accustom ourselves to evil till we accept it as a mere fact, with no thought of its character, is perilous to character. To look on suffering professionally, to adopt the laboratory attitude toward crime, is deadening to the soul. To study the mathematics of misfortune; to calculate the average of suicides, of murders, of preventable disease; to observe the number of deaths from impure food, from unprotected machinery, from reckless driving of men who leave their mangled victims uncared for and speed on to pleasure; to witness these things without indignation, and to regard them merely as accidents of modern life, is to destroy the vital sensibilities of the soul. The righteous man is outraged by wrong. He feels his heart bruised by the bruises of humanity. He suffers where he sees human beings with marks of sin on their faces, with fear in their aspect, with remorse in their eyes. He suffers also under the world's harrow. It leaves its marks on him. As God in his holiness hates sin and makes an infinite effort to save men from it through his own Son, so the Christian hates evil in every form and strives his utmost to save his oppressed comrades from its power. He rejoices to make known the ways of God.

—Watchman-Examiner.

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The above of the circle when we have cause they least 200 w they had be Last week 663, and had have been 1 All the Pastor, please renew." Each of expiration cured the r Subscriptions as follows: One each Amory, B Braxton, B Clarksdale, Columbia, burg, Florence Gulfport, Harrisville, Itta Bena, Meadville, Moorhead, Albany, Pr vis, Quitman Saltillo, Sy Water Vall Two each Ackerman Clinton, Ca Louisville, boro, Pontot land, Tyler Church. Three ea Bassfield Four: Peoria. Five ea Magee, S Six ea Verna. Seven: Morgan Nine ea Jayess, Vardaman. Ten: Wiggins. Twelve: Lucedale Thirteen Charlester Fourteen Osyka, Eighteen Oakvale Twenty-Laurel. Not only subscriber losses and you don't to have th LOSSES 1. 270 timated re ignorant 2. 270





270 DROPPED

The above cut is a "photograph" of the circulation manager last week when we had to drop 270 names because they had not renewed. At least 200 would have renewed if they had been asked.

Last week our circulation was 10,663, and had these renewed it would have been 10,930.

All the above means, Brother Pastor, please "Ask 'em and they'll renew." Each pastor received a list of expirations in his town. Many secured the renewals.

Subscriptions were discontinued as follows:

- One each:
- Amory, Blue Springs, Brookhaven, Braxton, Burns, Crystal Springs, Clarksdale, Crowder, Calhoun City, Columbia, DeKalb, Eupora, Edinburg, Florence, Flora, Greenwood, Gulfport, Hazlehurst, Hamilton, Harrisville, Hattiesburg, Indianola, Itta Bena, Liberty, McCall Creek, Meadville, McComb, Merigold, Moorhead, Mathiston, Norfield, New Albany, Pricedale, Perkinson, Purvis, Quitman, Shivers, Shubuta, Slatillo, Sylvaena, Tupelo, Wesson, Water Valley, Waynesboro.

- Two each:
- Ackerman, Belzoni, Columbus, Clinton, Carson, Carthage, Learned, Louisville, Meridian, Oxford, Pittsboro, Pontotoc, Starkville, Summerland, Tylertown, Taylorsville, Union Church.

- Three each:
- Bassfield, Jackson, Magnolia.

- Four:
- Peoria.

- Five each:
- Magee, Schlater.

- Six each:
- Carrollton, Taylor, Verna.

- Seven:
- Morgan City.

- Nine each:
- Jayess, North Carrollton, Utica, Vardaman.

- Ten:
- Wiggins.

- Twelve:
- Lucedale.

- Thirteen:
- Charleston.

- Fourteen:
- Osyka, R. F. D. 2.

- Eighteen:
- Oakvale.

- Twenty-seven:
- Laurel.

Not only does the Record lose 270 subscribers but note the following losses and decide for yourself if you don't think it would have paid to have tried to get their renewals.

LOSSES:

- 270 Baptist families (810 estimated readers) ignorant, or partly ignorant of Baptist affairs.
- 270 Baptist families out of

touch with much that Baptists are doing both at home and abroad.

3. Many of these 270 families losing interest in their church and their denomination.

4. The pastor's work becomes harder as he tries to keep his people informed.

5. 270 families without the inspirational, doctrinal and informing articles in the Record.

6. Foreign Missions, Home Missions, State Missions, W. M. U., Orphanage, Ministerial Relief and Christian Education will lose.

7. Trashy and smutty literature will have a better chance in some of these 270 homes.

8. 270 families will lose the benefit of the doctrinal articles the Record carries.

9. The pastor's sermon will lose affectiveness. Rev. O. P. Moore, of Star, recently told his deacons that he could preach better to a church where all families got the Record.

10. Attendance at church services will suffer. Many pastors testify that the Record helps attendance.

11. Contributions of some of 270 families will dwindle. Remember that as the Record subscription list has grown, contributions have grown.

With these losses, is there any one who can still endure the thought of having one of his members discontinue the Record?

MEMBERS PAY OFF BAPTIST CHURCH DEBT

Final settlement of all indebtedness against the building of the First Baptist Church of Lumberton was announced Sunday in an impressive service of Thanksgiving.

The church was built in 1926 at an approximate cost of \$20,000 and before the indebtedness was all paid the depression came and the debt has been a burden during the past few years but the congregation, under the leadership of earnest courageous ministers has kept at the task of paying for the building of which they are justly proud. It is an inspiration, not only to the congregation, but to all of Lumberton to know that this house of worship is free of any indebtedness.

The first Baptist Church of Lumberton was organized in the summer of 1889 and the first church building was erected on the lot later occupied by the office of the Hines Lumber Co. In 1890 a good frame building was erected on the present location and was dedicated to the service of the Lord during that year by Dr. A. V. Rowe, then corresponding secretary of the State Missions.

The Rev. Thomas Smith was called to be the first pastor of the church in 1889 and the following pastors have served since that time: Rev. W. B. Holcomb, Rev. J. P. Culpepper, Rev. W. S. Allen, Rev. R. S. Sproles, Rev. R. D. Maum, Rev. R. L. Spencer, Rev. J. A. Lee, Rev. E. W. Garrett, Rev. J. N. Miller, and Rev. E. E. Ballard. After the Rev. Mr. Ballard came Rev. L. A. Materne who was pastor during the erection of the present building. He, with a building committee composed of J. B. Salmond, chairman; Dr. G. D. Mason, T. C. McLain, W. H. Greer, W. Z. Lee and L. F. Nelson,

worked faithfully to secure the erection of the imposing brick structure with a basement for Sunday school rooms.

G. T. Reed, architect of Gulfport, furnished the plans and J. F. Welch of Shreveport, was the contractor and builder.

The Rev. Materne resigned in 1928 and was followed by Rev. W. D. Wallace. He resigned in 1934 and the Rev. J. R. Reedy, a young man, came from the Baptist Bible Institute in New Orleans to take the pastorate of this church. He, with his gracious Christian wife, have filled a big place in the church and in the community and they have organized new branches of work and given the church new life.

The eleven years that have passed since the erection of the present building have brought many changes in the membership of the church as well as in the little city of Lumberton. T. C. McLain is the only member of the building committee left to worship regularly in the church. Mr. Salmond, Mr. Nelson and Mr. Materne have moved to other states and Dr. Mason, W. Z. Lee and W. H. Greer have passed on to another world. Many other faithful members have come and gone but always there is somebody to take up the reins and carry on the Lord's work.

—Copied.

SOME MEETINGS

At Port Gibson we had eleven days of good, scriptural preaching; eleven days of spiritual services and victories; eleven days of splendid cooperation. The pastor by the help of the Lord had created a fine background for the meeting amidst many difficulties. The Lord added a goodly number to the church. Dr. James Middleton of Clinton was the preacher and brother R. A. Eddleman was the pastor.

We had two weeks of delightful fellowship and spiritual feasting with the pastor and people of the West Jackson Baptist Church, Jackson, Tenn. The messages were of the old fashioned type of the good old fashioned Gospel. There were several additions to the church and a young man surrendered to the call of the ministry. Dr. J. H. Sharp, a very beloved man among Tennessee Baptists, was the evangelist. Dr. R. E. Guy is the zealous, aggressive pastor of this great church. Dr. Guy has been pastor of this church for eighteen years, and has seen it grow from a handful to about twelve hundred members. Mrs. Guy is a native Mississippian, the daughter of brother J. L. Price.

Dr. James Middleton preached during the two weeks meeting with the church at Hollandale, Miss. He is a preacher of great ability. His messages are clear, scriptural and interesting, and his personality very charming. We had good spiritual services from the very beginning. The interest was good from the start and never lagged. The crowds

were large in all the services. Bro. E. L. Douglas who has been pastor here since last October had made fine preparations before the meeting and worked like a trojan during the meeting. He is a real fine man and a good pastor. Several were added to the church by letter and baptism.

It was the joy of this writer to assist with the singing, prayers, and personal work in these meetings.

Joe Canzoneri  
Jackson, Miss.

—BR—

Dr. J. Wendel Bailey of Richmond University gives annually to the senior in Mississippi College a prize for excellence in Biological work. It went this year to Robt. A. Carsley of Bolton. The Aven Latin prize given by Dr. Brough went to Roy Noble Lee of Forest. Prize given by R. A. Eddleman for the best football player who rates high in scholarship and religious activities went to David Holland.

—BR—

"What is Bill strutting so big about these days?"

"A life insurance doctor just examined him and found him O.K."

"What of it?"

"It's the only examination he ever passed."

—BR—

Hobo: "Boss, will you give me a dime for a sandwich?"

Marine: "Let's see the sandwich."

6  
and  
8

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# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Bettie Toy Lipsey gets to me first with her Jeannie Lipsey Club dues this "merry month of June." Her list is increasing, and I think she's keeping up pretty well with her club work. Then we have a letter with a fine gift for our B. B. I. girl, from one who has contributed to her scholarship before, and wishes to be known as "One Interested." Certainly one can give no better proof of sincere interest than such a generous gift. I hope that our interest in our dear Miss Mixon will show itself in this way from week to week. There now, that sounds as if I am doing this week what I promised last week I wouldn't do! I didn't mean to, please pardon me, and we'll have not another word on that subject—till next week!

Ernestine Bailey sends the dues of the Bay Springs Junior B. Y. P. U. J. L. Club, and writes us a pleasant letter, besides. I hope the B. Y. P. U. study course is going to be very helpful to her. She is a very careful and regular secretary, sends her money about the same time each month.

Last of all this week, is an interesting letter from our dear Mrs. McCall. She has not been well lately, and I was so glad to get this cheerful letter, and to feel that she is not badly off. I will say that I have read the book she speaks of, and think you would all enjoy it. There are no automobiles in it, but that is no serious injury.

Hope more will write next week.

With love,  
Mrs. Lipsey

## Bible Study No. 7 ELISHA AND THE POISONED SOUP

When Elisha was at the school of the prophets at Gilgal, there came a famine in the country, making it necessary for the young men to be very economical in the way they lived. One day, as they were seated about their teacher, listening, no doubt, to his instructions, the hour drew near for the midday meal. Elisha spoke to his servant, and told him to make a plentiful supply of soup for their dinner, in their great pot. One of the young men went out into the woods and gathered a plentiful supply of a wild herb, called colocynth, to put in the vegetable soup. It is poisonous, but of course the young student did not know this. The fruit of it is a round gourd, like an orange in size and appearance, with many seeds embedded in a light and spongy pulp, which is very bitter. It is used in medicine. The young man brought the wild gourds in his outer garment, and broke them up into the soup pot, none of them knowing their poisonous character. When the soup pot, none of them knowing to dinner, and gathered around, prepared to enjoy it. But as they ate, they saw there was something wrong with the soup, perhaps from its causing acute pain, and they turned to their teacher, crying out, "O man of God, there is death in the pot!" But Elisha responded calmly, "Bring me some meal." He sprinkled the meal in the pot, and immediately the soup became good and nourishing for the young seminary students. I think this meal was a sign, in Elisha's hand, of God's power, that the change which took place was not owing to the meal but to the exercise of God's power through His prophet. "We should acknowledge God's goodness in making our food wholesome and nourishing," says Matthew Henry.

## BIBLE PUZZLE

1. .... destroyed the children for mocking Elisha.

2. .... fell through his lattice work and died.  
3. .... was a name given to Egyptian kings.  
4. .... was the mother of Pharez and Zerah.  
5. .... was Eli's grandson.  
6. .... was the first Christian martyr.  
7. .... the number of sons Haman had.  
The first letters of the words left out, spell the name of a large religious denomination.

Mrs. Mayo

## GIFTS TO B. B. I. SCHOLARSHIP FOR MAY

Brought forward from June	\$ .02
Mrs. Sallie Meeks	.22
J. L. Club No. 21,	
Bettie Toy Lipsey	.32
Quarter-to-Two Club No. 2,	
Mary F. Head	.12
Ralph Waller, Jr.	.05
Mrs. Friend, Clarksdale	1.00
J. L. Club No. 1,	
Fannie M. Henley	.50
Quarter-to-Two Club No. 1,	
Omega Hembree	.13
J. L. Club No. 20,	
Ruby F. Haire	.50
Annie Louise Duke	.15
Mrs. Hannah Duke	.50
J. L. Club No. 16,	
Ernest Clark	.50
J. L. Club No. 8, Mrs. Austin	.50
Quarter-to-Two Club No. 4,	
Annie J. Bryant	.13
J. L. Club No. ....	
Abbie Miriam Clark	1.00
Bay Springs Jr. B.Y.P.U.,	
Ernestine Bailey	.50
J. L. Club No. 21,	
Bettie T. Lipsey	.40
One Interested	5.00
Mrs. Lipsey	1.25

Total for May	\$12.75
Less Postage	.03
Cash on Hand	.02

Check to Dr. Hamilton for  
Scholarship \$12.70

## GIFTS TO THE ORPHANAGE FOR MAY

Brought forward	\$ .06
J. L. Club No. 21,	
Bettie Toy Lipsey, leader	.30
Quarter-to-Two Club No. 2,	
Mary Frances Head	.13
Birthday Offering,	
Mrs. Sallie Meeks	.78
Orphanage Building Fund,	
Nolan Walker	.05
Orphanage Fund, C. L. Wallen	.05
Mrs. W. W. Taylor's Class,	
Belzoni	.25
Mrs. Friend, Clarksdale	2.00
Shady Grove Baptist Church,	
through Mrs. Will Hill	5.00
J. L. Club No. 1,	
Fannie Mae Henley	.50
Birthday Offering,	
Fannie Mae Henley	.50
J. L. Club No. 20,	
Ruby Faye Haire	.50
Building Fund for Orp.,	
Ruby Faye Haire	1.00
Quarter-to-Two Club No. 1,	
Omega Hembree	.12
Annie Louise Duke	.15
J. L. Club No. 16,	
Ernest Clark	.50
Mother's Day collection, by	
Ernest Clark and	
J. L. C. No. 16	13.05
J. L. Club, Mrs. Austin	.50
Quarter-to-Two Club No. 4,	
Annie Jane Bryant, Mize	.12
Quarterly offering from Shiloh	
S. S., Port Gibson, O. H.	2.00
Anderson, Supt.	1.00
Abbie Miriam Clark	.11
Abbie Miriam Clark, birthday	
J. L. Club No. 21,	
Bettie T. Lipsey	.40
Ernestine Bailey, Bay Springs	.50
Mrs. Lipsey	1.25
Orphanage Building Fund	1.10

Orphanage Support	29.72
Total for all Orphanage	
objects	\$30.82
Postage	.03
Cash on hand	.07
Check to brother Mize	\$30.75

May 31, 1937.

Dear Ma:

I have eighty cents for J. L. C. No. 21. The reason I have 80 cents is one of the members didn't give me her dime last Monday, so she gave two this month. Have two new members, Dorothy Jean and David Harvey Davis, joining next month.

We enjoyed Pa very much while he was here. Wished you were here too.

My school is out Wednesday. I am going to Grandma Odom's for a while.

Your granddaughter,  
Betty Lipsey

You are doing well with your club Betty. I think you will have ninety cents a month when the two new members come. Then, only one more to make a dollar! I appreciate your faithful work.

June 1, 1937

Dear Mrs. Lipsey:

Enclosed find check for the B. B. I. student. Am glad to help in this way. I always read your page—and think your work most worthwhile.

You can count on my interest and help.

With love, sincerely,  
One Interested.

Bay Springs, Miss.,  
May 27, 1937.

Dear Mrs. Lipsey:

Enclosed is club dues of the Bay Springs Junior B. Y. P. U. and if I am late sending it, I ask you to please pardon me, for vacation time is here and it's such a busy time for girls.

I visited my grandfather and uncle last week, and enjoyed being out on the farm very much.

We are having a B. Y. P. U. study course this week. We are studying about the Bible heroes. I like it very much. I am taking the junior course, also the intermediate course, as I will be old enough to leave the Junior group this fall.

Love and good wishes,  
Ernestine Bailey

Thank you, Ernestine, for the dues. Next time, tell us what makes summer such a busy time for you: helping with canning and preserving, going to picnics and "spend-the-days," or to "pallet parties," making nice desserts—or what?

Dear Mrs. Lipsey and children:

I'd like to tell you of a little old book, printed about 40 years ago, "Aunt Jane of Kentucky." I've been reading it to our little Bobbie, though he might read it for himself, but likes better to hear it read, so I please him and myself at the same time. This book is a series of short stories, each complete in itself. The style in which they are written makes them somewhat amusing, giving interesting stories of every-day life at that time. "Aunt Jane's Album" and "The Garden of Memory" are our favorites.

I am wondering if Mr. F. E. Pitts of Pontotco is the Fount Pitts who went to school with me, (I was Sallie Ball) at Oak Hill, taught by my uncle, Bob Sadler, in the 70's.

I had such a sweet letter from Tommie Lee Hellen, since she moved to Louisiana. She was quite busy with school tests.

The children are getting out of school this week, and it is pleasant

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to hear, "I made straight A's," and other good reports.

How different from my childhood days. We had Friday evening oral reviews and "spelling bees."

We are having a state-wide evangelistic conference out at the Seminary this week with fine sermons in the evenings; those with revivals in some other churches give us refreshing food for our souls.

Yours in love,

Mrs. McCall.

I think brother Pitts must be the schoolmate whom you remember, Mrs. McCall. He calls himself Uncle Fountain. I hope he will write to you about old times.

## HABITS OF A MINISTER

One of our subscribers once sent us the following, with the suggestion that we might use it in our "joke columns": "I wish you were here to give some hint to our pastor that he needs to get his clothes pressed, and put on a clean collar, and several other things that we can't say out loud. He is a good man, and can preach very good sermons; but—! And his wife is much the same."

We publish the item but not in our "joke column" because, as we see it, it is no joke. It is pathetic! It has in it the elements of a tragedy! Here is a good man, an able preacher, who is making his people ashamed of him because of his slovenly and untidy appearance... who is discounting his work, handicapping his influence, and lessening the appeal and power of the gospel in the community by habits for which there is no possible excuse or palliation. We feel that the particular minister to whom reference is made is an exception, but in our ministry there ought to be no exceptions.

A minister must first of all be a gentleman, and soiled linen, grimy nails, and spotted and rumpled clothes are not the marks of a gentleman. It may not always be possible for him to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects.—Watchman-Examiner.

**PASTORAL CHANGES:** Marshall Mott who recently resigned First Church, Spartanburg, S. C., has been called to First Church, Anderson, S. C.; D. M. Sanders goes from Bennettsville to Kershaw, S. C.; Joe H. Hankins goes from Childress, Texas, to First Church, Little Rock, Ark.; L. B. Reeves goes from Belton to Memorial Church, Belton, Texas; J. M. Jones resigns at Perry, Okla., on account of ill health.

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MR. H.

Mr. and guest speaker this week. 7 years ago and minds and through their which has millions of will be glad of their mes

Our District next Monday day. The first Goodman M Tuesday the First; Wednesday; Thursday and Friday confidently five meetings one of that tend.

Oktoberfest

Mr. W. C. lege has re the office of Union direct ty. The elec was made of Mr. W. ed so effici to the past Church. Mr work with e the coopera the church great progr soon to list associations union in ev

Two vaca sissippi Ba burg, July Union Asse July 18-23.

First, Jack

The Felle reports a n are taking with plans



Thursday, June 10, 1937

## Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.



MR. H. P. McCORMICK



MRS. H. P. McCORMICK

Mr. and Mrs. H. P. McCormick, missionaries to Africa, are to be guest speakers in all fifteen of our District Training Union Conventions this week. These fine friends were with us in these conventions eight years ago and we remember so well the impressions they left upon our minds and hearts. They come to us fresh from the mission field and through their word pictures will carry us for a long journey to a country which has not been blessed as ours, but one that furnishes a home for millions of people who have souls as precious to the Savior as ours. You will be glad to hear them and respond to the urge that comes as a result of their message to us.

### Next Week

Our District Conventions begin next Monday and run through Friday. The first meeting will be in Goodman Monday the 14th then Tuesday the 15th at Greenwood First; Wednesday the 16th, Ruleville; Thursday the 17th at Darling and Friday the 18th at Myrtle. We confidently expect to reach in these five meetings 1,500. Will you be one of that number? Plan to attend.

### Oktibbeha County Elects Director

Mr. W. C. Massey of State College has recently been elected to the office of Associational Training Union director for Oktibbeha County. The election of a new director was made necessary by the going of Mr. W. L. Marsh, who has served so efficiently for several years, to the pastorate of East Columbus Church. Mr. Massey takes up the work with enthusiasm and will, with the cooperation of the leaders of the churches, be able to promote a great program. We hope to be able soon to list Oktibbeha as one of the associations that has a training union in every church.

Two vacation opportunities—Mississippi Baptist Assembly, Hattiesburg, July 4-9; Baptist Training Union Assembly, Ridgcrest, N. C., July 18-23.

First, Jackson, Fellowship Seniors Elect

The Fellowship Senior B. Y. P. U. reports a new corps of officers who are taking right hold of the work with plans that bid fair to make

this union one of the best in the entire South. Mrs. G. A. Carothers is the counselor and with her serve Myrtis Foster, president; Anna Frances Houston, vice-president; Pauline Bain, secretary; James Foster, treasurer; Marguerite Stogner, corresponding secretary; Carey Flinnard and Katherine Miller, group captains. We are indebted to the corresponding secretary for this information concerning this splendid union and we hope to see them listed among the A-1 unions soon.

### Columbus Associational Training Union To Sponsor Youth Revivals

In a meeting late in April the officers of the Columbus Associational Baptist Training Union, presided over by Director Clifton Perkins, made plans to promote a number of Young People's Revivals in the association during the summer months. The hope is that every one will cooperate and to this end the officers went afield to enlist this cooperation. They will use young people from within the association and the three qualifications to be considered are: Consecration, Forceful Personality, and A Desire to Work. The preaching, the music, the personal work, the prayer meetings, the recreational periods will all be in the hands of the young people. This program has been inspired by the wonderfully successful young people's revival held in First Church, Columbus, last year. Consecrated youth, with sane council from older men and women will work wonders in any community. May we pray for this extensive program. Miss Ruth Cain, the efficient

secretary of the Associational Training Union of Columbus Association, has furnished us with this report of their plans.

### Lost

Lost by an old man, now seventy-five years of age, the opportunity for training in church membership now offered the youth of our churches! Will any boy in your church have to make that cry when he is an old man?

### BAPTIST BRIEFS FROM BUSY BULLETINS

Elois Tolar, Church Secretary  
Leland, Miss.

Like to have a look at what this church has been doing during the past year? Well, why not? It's as simple as "peeking in some friend's diary," for all the copies of the Baptist Messenger, our weekly church bulletin, are right here before me . . . in fact, I've been thumbing the pages trying to pick out the most interesting things to tell you. How about just taking notes from our book of bulletins as I go along, and you can read them with me. We'll go back to May a year ago—

May 3—"We feel that our church has been greatly blessed by the series of revival services which came to a close on last Wednesday evening. We are happy to welcome into the fellowship of the church twenty-five new members. (Dr. Norris Palmer of Baton Rouge did the preaching in this meeting and his brother, Robert Palmer, led the singing.)

May 10—"Forty members of the church recently sent either renewal or new subscriptions to the Baptist Record."

May 24—"Members of the local Y. W. A. will be hostesses to their mothers at an interesting party next Tuesday evening. This happy occasion will commemorate the organization of the Y. W. A. just two years ago."

May 24—Sermon subject: "Southern Baptists at Work." (This was a glowing report of the Southern Baptist Convention held in Saint Louis, showing the pastor's ardent desire to present the denominational program to his people.)

June 7—"The response to the pastor's appeal for signatures to the Loyalty Covenant, pledging attendance upon the services of the church during the months of June and July was encouraging. 172 members have signed up for at least one service." (This was a unique plan to help avoid the "summer slump," and it worked, too!)

June 13—"Miss Blossie Riley is attending the Y. W. A. Camp at Ridgcrest, N. C., representing our local Y. W. A. Miss Ava Burton Collier returns today from the Baptist Student Retreat held at Ridgcrest."

July 5—"As we glance backward over the first six months of 1936 we have every reason to rejoice. We

have witnessed a substantial growth in church membership; the various organizations have been thriving with a gradual increase in attendance; the receipts for our financial program have been constant and systematic."

July 5—"The pastor and family will leave tomorrow to attend the State Baptist Assembly in Hattiesburg, rejoicing in this opportunity to be associated with Mississippi Baptists in this general church-improvement program."

September 6—"The pastor and family returned last Friday after a delightful four-weeks vacation spent in the Carolinas."

October 13—"There were twenty is being made in our State Debt-Paying Movement. We have enrolled 26 members for the 5,000 Club. Our goal is 40!"

September 27—"At the regular closing exercises of the Sunday school, all departments participated in 'Promotion Day Program,' climaxing a splendid year's work."

"The pastor led the congregation in a special memorial service honoring Luther Rice, preaching a great sermon on the life and work of this pioneer missionary."

October 13—"There was twenty-one Sunday school officers and teachers enrolled in the October Sunday school training class. Following the suggestion of the Sunday School Board, we majored on 'Building a Standard Sunday School.'"

"During October the pastor began a sermon series on 'Great Chapters of the Bible'—chosen by ballot taken from the congregation giving their favorite passages."

"A summary of our church report to the association shows: present membership, 667; additions, 57; total gifts, \$12,543.58."

"Seven messengers were elected to represent the church at the meeting of Deer Creek Association in Rolling Fork, October 16."

(Continued on page 16)

## BLOTCHY SKIN? BILIOUS?

Pimples, blotchy skin, bilious, sallow complexion, caused by constipation? Never mind the disappointments you've had with old-fashioned, unsatisfactory laxatives. For now you can get the modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that acts in the lower bowel, not the stomach. Feen-a-mint looks different, tastes different, and is different. You chew it, and what a difference this chewing makes! It's the chewing that helps do the trick. Life seems a lot brighter when you're feeling and looking fine. Don't let constipation hold you back! Try this different laxative, the choice of over 16 million wise people. You'll find that it's just what you've been looking for! For a free sample write to Dept. GGT, Feen-a-mint, Newark, N. J.

Rooms are being reserved at Hillman much more rapidly this spring than in recent years. More room deposits have already been received than were on hand two months later than this last year, although last year was the best since the depression began.

Those who are interested should act promptly.

M. P. L. BERRY, President  
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### NORTH CHINA MISSION Southern Baptist Convention

At one village where we preached recently, among other Christians was an old woman about eighty years old, no teeth, stooped and wearing a very shabby old quilted garment who came out to greet us. On her face was an indelible smile. Many of the heathen began to say, "She is a Christian." "Yes," we said, "we can see she is." "But she's a real Christian, happy all the time and tells us about it." We said, "You don't need to tell us that, her face speaks as much." Mrs. Abernathy asked her how long since she was saved and she replied, "Don't you remember the time? It was at harvest time four years ago when you held a meeting in the gate here." She had heard only a little, but the Holy Spirit had opened her understanding, she simply believed and was saved. She is only one among many on this field who heard the Gospel and believed the Good News. "And ye shall know the Truth, and the Truth shall make you free." While living in abject poverty she realizes she is a child of a King and a citizen of Heaven. When we were ready to go a brother said, "We must go to Ma village. There is a woman there who has just believed and who is being bitterly persecuted by her family and others in the town." We had already promised to go to some other towns that day so decided to go to this village the following morning on our way home. We did, and I wish you could have been with us when we drove up to the humble home of one of the Christian families. They had not heard of our coming, but when they saw us they clapped their hands for joy. Brother Chang almost jumped up and down as he came out, saying "Praise the Lord you've come at last, you've come at last!" We were ushered into the house with low mud walls and roof. The room was semi-dark, there being only one small window (and it pasted up with paper) to let in the light. The women were seated on the kang (mud bed) and the men on saw-horses and stools. It seemed all the folks in the town were present, the room and courtyard being filled with eager listeners. Some Scripture was read and we preached as long as we had time, but the people had not heard enough and didn't want us to go. The brother-in-law of the persecuted woman who had been bed-fast with tuberculosis for many months but only a few days before our visit, in answer to her prayer, had been raised up, came to the meeting. How eagerly he drank in every word of the Gospel. The woman herself had gone to market and it looked as though we would not see her, but as we drove out of the town we met her with her basket, coming home. She was so happy she wept for several minutes and just praised the Lord. We wept with her. It had been but a few days since she had been severely beaten by her husband and there were many bruised places on her body but there was a light on her face that spoke of Heaven.

A few days ago three fine business men of middle age came to my study to get saved. We talked, read

several selected passages of Scripture then got on our knees and prayed. The Holy Spirit was present—He had sent them here. How they poured out their hearts, the sins of a lifetime, to Him. They caught a vision of the Cross, believed and when they went out were changed men, happy in their newly found salvation. Along with a large number of others, they are to follow their Lord in baptism. Do you ask why we are happy? Why, when we go on furlough we are so anxious to get back to China? Why we are willing to leave our homefolks and friends and spend our lives living as we do here in China? Just such experiences as the above explain it all.

The Lord continues to bless and souls are being saved all over this field. Church houses are being outgrown and new ones are being put up by the Chinese themselves. The Lord has signally blessed the tent work the past few months. The evangelistic band with the tent specialize in going to new towns where the Gospel has scarcely been heard of. It is pioneer work. Many souls have been saved. On last Sunday we closed a six days revival meeting here in the city church. At many of the services the house was taxed to capacity with the large crowds who attended. High school, college and university students, business men and men in government services, along with many poor of the community, composed these congregations.

Every way we turn we are challenged by the wide-open doors for witnessing to the resurrection power of Christ. Oh that we may be faithful to the trust committed to us and not shun to declare the whole counsel of God to these who are seeking. Please continue to pray for us and join us in praying the Lord of the harvest to send forth more workers to this needy field.

With much love in Him, we remain,

Very sincerely,  
John and Jewell Abernathy  
(Jer. 33:3).

### McCOMB JOINS THE 100% GROUP

Several weeks ago, we began working to get some of our larger places with several Baptist churches each, as Jackson, Meridian, Laurel, Hattiesburg, McComb, Vicksburg, Gulfport, Tupelo, etc., to be 100% this year in Vacation Bible schools.

Jackson was the first to join the group. The week following, Laurel came in; Hattiesburg the next week; and now McComb, with four Baptist churches, has joined this select group.

These four cities have a total of eighteen Baptist churches, which means as many Vacation Bible schools in them this summer; and that means much indeed to hundreds of these fine boys and girls for whom they are responsible.

Cooperation of this kind is inspiring, and the outlook for this work is the greatest ever.

E. C. Williams

SUBSCRIBE FOR THE BAPTIST RECORD.

### THE ANNUAL B. T. U. CONVENTION OF JASPER COUNTY

This meeting was held with the Fountainebleau church near Ocean Springs last Sunday. The day was an ideal time for such a meeting out in the country. This church is always ready to entertain such a meeting, so we received a royal welcome. The church house was repaired a few years ago after a hurricane had practically destroyed it. It is not so large, but large enough for that community. It is now one of the neatest church houses we have in the rural section of this county. The membership is composed of a substantial group of people. They have Sunday school each Lord's day, also the B. T. U. meets the same day. Preaching is now being held on each first and third Sundays. Rev. G. E. Moore of Biloxi is the faithful and efficient pastor.

In many respects this was the best of all the meetings which have been held during the almost six years since the reviving of the fifth Sunday meetings. Not a single one has been missed. Every church in this small association of eleven churches has had one or more of these helpful meetings. A well prepared and advertised program was carried out. Not a single speaker whose name appeared on it was absent. Two visitors were with us and greatly added to the meeting. Pastor G. C. Hodge of Biloxi, and brother Taylor from the Baptist Bible Institute of New Orleans. All the churches were well represented except one, and all pastors except one were present. The attendance was about one hundred.

We are happy that every church has preaching each month, and three every Sunday, while three have preaching twice each month.

Plans are being made for a series of revival services in each church during the summer. Several will have either a training Sunday school institute or a daily Bible school, or both. Yes, this was the very best yet. There is a fine spirit among the pastors, members, and of course with the churches.

The next fifth Sunday, which will be in August, will be devoted to the annual Sunday school convention. This will most probably be held with the Pascagoula church.

We missed Dr. N. O. Patterson, but his son, Rev. E. N. Patterson, is carrying on well at Pascagoula, while completing his degree at the B. B. I. Dr. Patterson did a remarkable fine work with the Pascagoula church, and this will continue in a great way under its present leadership.

J. E. Barnes, Secretary

The visitor was examining the class.

"Can any little boy tell me of what a fish-net is made?" he inquired.

"A lot of little holes tied together with strings," smiled the never-failing bright boy.

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### MISS ELIZABETH

Miss Elizabeth student at Hattiesburg who has been L. Breland, Baptist Church, Hattiesburg, Miss. June 14-25. She will be two college, Miss Blonnie Cle. Pastor Breland these young meeting at L. Bracey O. gins on June singing and people.

### A BRAND

Stud Baptist Bible

"Dryades this way for student mission particular group leader for the night. Shortly the parlors of Dormitory of students were about corners of Saturday night prayers were lost men and their respect these lost night. After the Lord students find buses provided "Dryades called the group of sister gathered free gospel the bus. She was up, the place, and ready to were passing the corner, portable policeman ing tricks



Thursday, June 10, 1937



MISS ELIZABETH WILLIAMS

Miss Elizabeth Williams, Utica, student at Blue Mountain College, who has been engaged by Rev. R. L. Breland, pastor Coffeeville Baptist Church, to direct the Daily Vacation Bible School at Coffeeville, June 14-25. Assisting Miss Williams will be two other students of the college, Misses Clara Denley and Blonnie Clements of Coffeeville. Pastor Breland also plans to use these young women in the revival meeting at Coffeeville, which Dr. L. Bracey Campbell of Canton begins on June 29, to help with the singing and to work with the young people.

—BR—

#### A BRAND PLUCKED FROM THE BURNING

Student W. C. Wood  
Baptist Bible Institute, New Orleans

"Dryades Market assignment step this way for prayer, please," the student minister, leader of that particular group, called. Other group leaders called in like manner for the members of their groups. Shortly the several corners of the parlors of the Young Women's Dormitory were filled with groups of students in earnest prayer. They were about to go out on the street corners of New Orleans in their Saturday night street services. The prayers were that God would lead lost men and lost women to pass their respective corners, and that these lost souls would be saved that night. After they had waited upon the Lord in earnest prayer, the students filed out to the waiting buses provided by the Institute.

"Dryades Market out, please," called the driver of the bus. The group of six workers for that corner gathered organ, chair, song books, free gospels and tracts, and got off the bus. Shortly the portable organ was up, the organist's chair in place, and the street corner service ready to begin. Not many people were passing. None was standing on the corner, save the old lady at her portable newspaper stand, and the policeman just across the street doing tricks with his stick. The old

lady nervously pushed back a wisp of hair and smiled at us. The policeman nonchalantly twirled his stick and appeared not to notice; but we felt that the "eye of the law" knew pretty well what was going on.

A few people passed; but they walked in a hurry. An old piece of yesterday's newspaper came slithering and tumbling across the street and plastered against the organ. The leaves of six song books fluttered, and the organist said, "Someone is going to have to hold one side of that book tonight, I believe." A February "northwestern" was descending upon the city. It's breath was icy, and dust-laden as it puffed and lulled, and lulled and puffed. Our organist was ready. She looked up and smiled an "All ready when you are" at the song leader. The song leader nodded back. The little organ swelled forth and we joined in, "Come we that love the Lord and let our joys be known, and so on to the fourth verse, 'We're marching through Immanuel's ground, to fairer worlds on high, etc.'"

An old Negro woman had stopped about thirty feet to our left and her lips were moving as we sang. I believe she was silently joining us in the song. A young husky Negro man stopped and stood on the curb some twenty feet to our right. He tried to roll a cigarette but the win puffs blew the tobacco from his paper before he could get the first roll made. After the second attempt the young Negro put his cigarette paper and tobacco in his jumper pocket and listened.

"Friends, we are a group of Christians on this street corner tonight with one purpose in view—to sing to you of Christ, to preach to you of Christ, and to talk to you personally of Christ. Won't you draw near and worship with us? We ask that you reverently bow your heads with us as we ask the blessings of Almighty God upon this street corner tonight, and the leadership of the Holy Spirit in this service." The leader and group of students bowed their heads as one of the number led in a prayer. The organ note again sounded; and the group sang, "Oh happy day that fixed my choice on Thee My Saviour and my God." A young couple passed during the singing of this song. The young man put a nickel on the organ as he passed. We wondered what we would do with the nickel. We take no collection and have no formal provision made for the disposition of such monies.

The song was over. The preacher was preaching. One of the most forlorn figures that I have ever seen seemed to "blow" from around the corner. He was a white man of about forty-five. His eyes were large and brown. They were full of tears. As he shuffled along, this man alternated with first his right and then his left coat sleeve and wiped the tears from his cheeks. Battered hat—tattered black coat—baggy and dingy grey trousers—shirt that had once been white—slick string of a black tie—shoes out of shape and without heels—more than twenty-four hours growth of beard on his face. He sat down within hearing distance of the preacher and bowed his face over

into his hands. Shortly two young flashily dressed sports passed and apparently knowing this character of dejection, began poking fun at him. The poor fellow got up and followed the young men. It was as he passed this time that we saw both eyes were black as from some fearful beating. Around the corner our character went, and we wondered if we would ever see such again. Shortly he was back and sitting listening to our preacher. He did not respond at the invitation, but when the writer approached him for personal work, this poor man grabbed the hand that was offered him and broke down begging for prayer and to be talked with.

Right there we had prayer. Right there this man said he would accept Jesus as his personal Saviour. His life had been that of a drunkard and wastrel for the past five years. Some domestic trouble was at the bottom of his recent plunge. The voice of the man was calm. He dried his eyes as best he could and said he felt peace in his heart and the presence of God there. He was born forty-five years before in Whitechapel, London, England, and was a chef by profession. It happened that there was just two cents among those students that night; however, that two cents added to the five cents left on the organ was the car fare which placed our unfortunate friend on the street car bound for the Baptist Rescue Mission, a free supper and a free bed, and a new start before God and among men.

"Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1).

—BR—

#### AN INDIAN BOY IN BACONE COLLEGE

—O—

Dr. E. C. Routh in the Baptist Messenger tells of this Indian boy from Rhode Island who is a student in the Baptist mission school for Indians at Bacone College in Oklahoma.

The story was told of a boy from Rhode Island, a member of the small Narragansett tribe, which befriended Roger Williams. This young man, when he came, was cynical and skeptical, even hostile, to the Christian religion. He was quite a problem on the campus. Finally the students made up the money to send him back home, and students and faculty urged the president to let him go, but President Weeks followed the impression that the young man should be given another opportunity. Then came Gordon Palmer, now president of the Eastern Baptist Theological Seminary, Philadelphia, for a five or

six day meeting. Next to the last day, as Gordon Palmer was in his room, he heard a knock on the door. When he opened the door, there stood this Narragansett Indian, who said, "Today for the first time in my life I realize that I am a sinner. I have come to you to ask if there is any chance for me to be saved." They sat down and presently the preacher said, "Let us get down and pray." "I never prayed in my life." "Well, you just tell God what is in your heart." Then that Indian, under conviction of sin, cried out, "Oh God, show me what to do to get out from under this load of sin." There on his knees he was gloriously saved, and instead of a problem, he was henceforth one of the spiritual leaders on the Bacone campus.

—BR—

#### NEW ORLEANS CHORUS CHOIR WILL BROADCAST OVER WWL Program Will Be Offered Tuesday, June 15 from 9:30 to 10 P. M.

—O—

J. Herrick Hall, music director of the First Baptist Church of New Orleans, will present a chorus choir of 150 voices made up of the joint Baptist choirs of New Orleans over radio station WWL Tuesday evening, June 15 from 9:30 to 10:00 o'clock. This chorus sang at the Southern Baptist Convention in its recent session in New Orleans, offering as the final part of the Convention program the "Hallelujah Chorus" from Handel's "Messiah," which was sung just after Dr. Geo. W. Truett's great address.

The chorus will sing "Fierce Raged the Tempest" by Candlyn, "He Watching Over Israel" by Mendelssohn, and the "Hallelujah Chorus" by Handel. These selections were presented to the Convention and were received favorably.

Radio station WWL can be easily heard throughout the territory of the Southern Baptist Convention. WWL broadcasts on a frequency of 850 kilocycles with ten thousand watt power. It is to be hoped that every person who can will tune in on this June 15 broadcast. The chorus choir in New Orleans will appreciate your hearing them and writing them a letter concerning the broadcast.

#### SETH ALLEN'S BIBLE

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## BAPTIST BRIEFS—

(Continued from page 13)

October 25—"State Missions were aided through the gifts of our Sunday school which amounted to nearly \$100.00."

November 8—"We are glad to have as our guests today the members of the Frank G. Wingfield Post of the American Legion. (The pastor's message was a great appeal for peace, his subject being 'Where is the Plowshare?')"

November 15—"Proposed budget for 1937—(carried in the Bulletin and showing a decided increase in all objectives for the year.)"

"The pastor will leave for the centennial session of the Mississippi Baptist Convention on Monday in order to be present for the Pastors' and Laymen's Conference preceeding the meeting of the Convention."

"Miss Elois Tolar will leave Monday for Jackson, Miss., where she will be engaged throughout the week in a B. T. U. Training School."

November 22—"Thanksgiving service is announced for next Thursday morning at 10:00. This will be a community-wide service of praise and gratitude to God."

"Men's Fellowship Banquet: The pastor and deacons are entertaining the men of the church and Sunday school Monday evening. Rev. W. R. Rogers, pastor of the First Church, Vicksburg, will be the principal speaker."

"At the meeting of the Baptist Convention last week in Natchez, Mr. J. A. Collier was elected to membership on the Board of Trustees of Blue Mountain College, and Rev. E. H. Westmoreland to the Board of Trustees of Mississippi Woman's College."

November 29—"Home Coming and Church Loyalty Day"—as observed for the third time by our church was another bright day of worship, fellowship and renewing of bonds between the members and their church obligations."

December 13—"New deacons were elected at the monthly business meeting on last Wednesday evening: R. V. Newman, J. R. Brown, Roy H. Sheffield."

"The Lottie Moon Offering for Foreign Missions totaled \$237.42. The W. M. S. and its auxiliaries are happy in giving this offering for Foreign Missions."

December 20—"Special Christmas edition of the Bulletin carrying Christmas greetings for all who 'come to worship Him.'"

December 27—"Announcing Watch-Night service in church auditorium, on the night of December 31—11:00-12:05. Pastor will lead the service. Let us witness together the passing of this glorious year, and join in prayer as we greet the New Year."

January 10—"Ordination Service for new deacons. (Sermon preached by Rev. J. H. Kyzar of Drew, Miss.)"

January 17—"Junior and Intermediate B. Y. P. U.'s have formed a choir and are leading in the song service each Sunday evening."

January 31—"Dr. Gunter reported the gifts of the ten leading churches in gifts for 1936 and we were glad to note that Leland was No. 6.)"

February 14—"Since the 100,000 Club was presented to this church, \$1,244.00 have been contributed to

this great cause of helping pay Southern Baptist debts."

March 7—"Work is rapidly progressing toward the redecoration of our church auditorium, vestibules, and class rooms. The present contract for this work demands \$600 to be paid upon its completion—this amount is being raised through private subscriptions and donations."

March 28—"We have just closed our most successful church training school. There were 140 enrolled during the week with 117 average attendance. Appreciation is herein expressed to the W. M. S. who provided the delicious evening meals that added so much to the school."

April 4—"Presenting the Mississippi Woman's College Glee Club in a sacred concert at the morning worship hour. Forty young ladies were present under the direction of Prof. Grady Cox, all being our guests Saturday night and Sunday. President Holcomb accompanied the group."

April 11—"The meeting in which the pastor is engaged at the First Baptist Church of Conway, Ark., is being well attended. The entire student body of Central College attend the morning services."

April 18—"Leland church ranked third in gifts to Cooperative Program for first quarter of 1937."

"Our Sunday school was represented by five of its leading officers at the District Sunday School Workers' Conference held last week at the Cleveland Baptist Church."

May 9—"Notice has been received this week from Mr. Harold Ingraham of the Sunday School Board that our Sunday school has been awarded the Standard of Excellence. Under the able direction of Roy Kuykendall, our superintendent, we have been able to meet the requirements for the distinction. Let us work now that we may 'Keep Standard.'"

"The Southern Baptist Convention will meet in New Orleans May 12-16. Rev. and Mrs. E. H. Westmoreland and Miss Elois Tolar will leave Wednesday to be present for the opening session on Thursday. For the third consecutive year our church is entitled to the maximum number of ten messengers, based on gifts to the Cooperative Program."

Yes it has been a busy year—and a happy one!

—BR—  
CLASS ROLL  
—O—

The following are graduating from Mississippi College:

Robert Herschel Allen, Amory; Walter Garland Anderson, Jr., Booneville; Harold Bell Anding, Flora; Raymond Clarence Andrews, Comanche, Iowa; Howard H. Aultman, Hattiesburg; Robert Preston Bailey, Jr., Meridian; Maston Leland Ballew, Jr., Wanilla; Frank Morrison Blackwell, Newton; Theodore Lewis Boydston, Jr., Water Valley; Frank Conn Brown, Gulfport; Walter Gideon Brown, Lucedale; Gustavus Adolphus Bynum, Laurel; Robert Armistead Carsley, Bolton; Herbert Lyman Carver, Eupora; Inda Maxine Cox, Crystal Springs; David Tandy Cranford, Seminary; Ada Lynn Davis, Jackson; Bowen Causey Dees, Clinton; Charles Pressley Dockery, Jr., Hernando.

George Harold Douglas, McComb;

Mervin Alton Dunaway, Anguilla; James Vass Farr, Goodman; Thomas Davis Fontain, Jr., Utica; Earl Thomas Fortenberry, Clinton; Jas. E. Gooch, Sandersville; Harold Fell-rath Graf, New Orleans, La.; Carl Raymond Green Tupelo; Nita Pearl Gresham, Jackson; Clinton Enoch Grubbs, Tylertown; Hugh Clifton Gullledge, Big Creek; Alvie Lee Gurley, Jr., Corinth; Van Henry Hardin, Calhoun City; Percy Floyd Herring, French Camp; Joseph William Holland, Mathiston; Howard Green Howell, Hollandale; William Archibald Huff, Forest; Frank Jackson Huffman, Blytheville, Ark.; Mildred Irene Hughey, Clinton; Robert Purser James, Brookhaven; Hal Ephraim Jenkins, Sallis.

Julian Anesime vonKalinowski, Webster Grove, Mo.; Mary Irene Kennedy, Calhoun City; Zollie Bill McAlpin, Magee; James Stewart McCollum, Jackson; Ewell J. McDonald, Clinton; Ronald Alexander McGee, Philadelphia; Charles Lloyd McKay, Leesburg; Claude Brown McMillan, Hickory; Doris Earline McPhearson, Clinton; Mansel Irvin Mauldin, Ripley; Charles Ellington Middleton, Clinton; Chester Arthur Molpus, Meridian; Charles Wesley Montgomery, Greenwood Springs; Prosper LeRoy Montgomery, Bude; William Howard Morris, Clinton; George Stokes Neal, Jr., Clinton; Warren Harding Newman, Bude; Agnes Gardner Newton, Columbus;

Plautus Lipsey Phillips, New Hebron; Arthur Guyton Pickle, McAdams.

Albert David Powell, Coldwater; James Bernice Ray, Greenbrier, Tenn.; Eva Bernice Ready, Leaf; James Houston Rena, Hamilton; Eleanor Jones Reynolds, Eupora; William Lamar Sewell, Meridian; William Wayne Shoemaker, Bay Springs; William James Simmons, Jackson; Genevieve Stuart, Clinton; Mamie Doritte Sudduth, Jackson; Kiley Thames Sullivan, Poplarville; Charles Franklin Treadway, Hollandale; James Polk Varnado, Jr., Osyka; William Othel Vincent, Meridian; John Allen Wade, Jr., Derna; Ben Garrett Walden, Jr., Prentiss; Russell Ernest Walton, Union; Howard Houston Weaver, Lake; John Wesley Weems, Jr., Meridian; Ellison Fred White, Jr., Houston; Fitzhugh Aills Whitfield, Florence; Aric Woodrow Wilson, Smithdale.

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